

Est. 179 *B. R. e. 10.*
THE
LIFE and DEATH
OF
Mr. THOMAS WALSH,

Composed in
Great Part from the Accounts left by Himself.

By JAMES MORGAN,
A Member of the Church of England.

The Righteous shall be in everlasting Remembrance.
Psal. cxii. 6.

*Whose Faith follow, considering the End of their
Conversation.* Heb. xiii. 7.

Heaven waits not the last moment, owns her friends
On this side death ; and points them out to men
A lecture, silent, but of sov'reign pow'r !
To vice, confusion ; and to virtue peace. *

NIGHT THOUGHTS.

LONDON: Printed by H. Cock,
And sold by G. Keith, in Grace-church-street ; and by
W. Wyatt, in High-Holborn ; at the Foundery, near
Upper-Moorfields ; E. Englefield, in West-Street, Secen-
Dials ; and at the New-Room, in the Horse-Fair,
BRISTOL. MDCCCLXII.

W. Musgrave.





THE CONTENTS.

THE Introduction	Page 3
Part the First.	
CHAP. I.	
Of his Birth and Education.	6
CHAP. II.	
Of his Religion, and the Struggle which he found between Nature and Grace, till the Sixteenth Year of his Age.	7
CHAP. III.	
Giving a farther Account of him ; the Cor- ruptions he struggled against, and the Means he made Use of to subdue them, from the Sixteenth to the Eighteenth Year of his Age.	13
CHAP. IV	
Of his forsaking the Church of Rome.	21
CHAP. V.	
Some further Account of his Progress in the Way of Life, with other Reasons of his Conduct, in regard of the Church of Rome.	29
CHAP. VI.	
Of some Particulars previous to his Con- version.	34

CHAP.

CONTENTS.

	Page
C H A P. VII.	
<i>Giving a farther Account of the State of his Soul, particularly of his deep Convictions.</i>	
<i>Under this Head, a short Account is given of the Manner of St. Austin's Conversion, as having some near Resemblance in some Parts with his Experience.</i>	38
C H A P. VIII.	
<i>Of his finding Rest to his Soul.</i>	46
C H A P. IX.	
<i>Of the Confirmation of his Soul in the Grace of God, and the happy Effects which it produced in him.</i>	52
C H A P. X.	
<i>His Employment among his Christian Brethren, and the Treatment he met with from the World.</i>	58
C H A P. XI.	
<i>His providential Appointment to labour for the Good of his Neighbour, by preaching the Gospel.</i>	63
C H A P. XII.	
<i>He begins to preach.</i>	69

Part the Second.

C H A P. I.	
<i>Of his entire Application to preaching the Gospel.</i>	
C H A P. II.	
<i>He goes into the Provinces of Leinster and Connought, and preaches the Word there.</i>	78
	Some

CONTENTS.

Page

CH A P. III.

Some farther Account of the Troubles he met with, on account of preaching the Gospel. 82

CH A P. IV.

Short Account of the Endeavours of the Romish Clergy, to prevent his Usefulness among their People.—The Means he made Use of to instruct them, and the Success which he met with therein. 88

CH A P. V.

He goes to England, and labours there 96

CH A P. VI.

His Love to Souls, and Zeal for promoting the Glory of God. 103

CH A P. VII.

His Application to Study, Love to the Holy Scriptures, and Improvement in divine Knowledge. 110
~~100~~

CH A P. VIII.

His Manner of Preaching. 122

CH A P. IX.

Of his frequent Sickness, the Exercises of his Mind therein, and the Improvement which he made thereof. 135

CH A P. X.

Of his Temptations, Conflicts, and various Exercises of Soul. 151

CH A P. XI.

His Communion with God. 163

I. His Prayer. 168

II. Redeeming the Time. 173

III. Disengagement from the World. 176

Some

CONTENTS.

*IV. Recollection of Spirit, and Govern-
ment of his Thoughts.*

Page

177

CHAP. XII.

*Some farther Particulars, relating to the Head
of his Communion with God,
(contained under five further Particular,
V. VI. VII. VIII. IX.)*

184

Part the Third.

CHAP. I.

*An Extract from Mr. Thomas Walth's
Diary, relating chiefly, to the Experience of
his own Soul, in his Course of walking with
God.*

198

CHAP. II.

The Extract from his Diary continued

207

CHAP. III.

The same Subject continued

223

CHAP. IV.

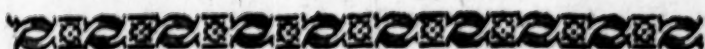
Of his last Sickness, and Death

252

The Conclusion.

262





*I Have carefully read the following
Account, and believe it to be
strictly true. I think it will need no
other Recommendation to the Children
of GOD.*

Jan. 20, 1763.

John Wesley.





The P R E F A C E.

I. **W**E often give Thanks to God, for all his Servants departed this Life, in his Faith and Fear ; and pray for Grace, so to follow their good Example, that with them we may be Partakers of his heavenly Kingdom. It has been an antient Practice in the Christian Church, to represent to the Imitation of the Living, the Lives of deceased Servants of CHRIST, who though dead, yet speak to our Hearts, in the Remembrance of their pious Example.

FOR some Ages, most Instances of this Sort were transmitted to Mankind, chiefly by Monks of the Church of *Rome*. But their great Partiality, and a Spirit of Emulation, which arose among their different Orders, in Favour of their Founders, and Members in general ; together with their extreme Passion for the Marvellous in almost every Thing, render most of their Accounts rather Romance, than simple Narration of real Facts.

AND they are of little solid Use. For their numerous Accounts of Revelations, Extasies, Visions

sions, Trances, Miracles, and celestial Apparitions, rather surprize us, and create Scruples, than lead us into true Holiness of Living. "Our Saviour Himself, as a great Man observes, chose to have fewer Instances of Wonder in his Life, that He might transmit the more of an imitable Example." Whereas Accounts of this kind are no more imitable, than they are entertaining: and there is Truth in what Mr. *Addison* observes, That "there is as much Pleasure in hearing a Man tell his Dreams, as in reading Relations of this Nature."

HAD he who is the Subject of the following Account, continued a Member of that Communion, and been as unwearidly laborious and successful, in promoting the Interests of *Rome*, as he was in promoting those of JESUS CHRIST, he might probably have stood fair for Canonization, and would undoubtedly have encreased the Number of these marvellous Relations.

BUT be the Extravagance of some, and the Credulity of others as they may on this Head, they do not make void real Facts; nor should discourage the useful Custom, of presenting Mankind with true Characters of the Excellent of the Earth. There is such a thing as being *acquainted with God*, and being happy in Him. There are who know the true GOD, and His Son JESUS CHRIST; and who live as becomes Persons professing Godliness, walking before God in all Holiness.

SUCH an one it can be truly said was *Thomas Walsb.* He led a "Life of Justice and Temperance,

P R E F A C E.

v

perance, of Chastity and Piety, of Charity and Devotion : such a Life without which the Purity of human Society cannot be preserved, and by which, as our Irregularities are made regular ; so our Miseries are not made a Mockery. And we find so much Reason to address ourselves to an Imitation of so excellent a Pattern, as justly chides every Degree and Minute of Neglect."

II. " THERE are many who *talk* well, said an eminently pious Man, but let us *live* well. It is indeed but a poor Character of a Person, that he has *said* a great many good Things ; supposing there be not a Conversation answerable thereto. " Not every one that sayth unto me LORD, LORD, shall enter into the Kingdom of Heaven, sayth JESUS ; but he that doeth the Will of my Father who is in Heaven." Then only are we the true Servants of CHRIST when we *do* whatsoever He has commanded us.

THE present is professedly, a Time of much Religious Knowledge : the Gospel is fully preached, and perhaps, more frequently than it has been since the Reformation. Yet still, it must be complained, that among the Numbers who love to hear it, but few comparatively love to practice it : too many hold the Truth in Unrighteousness, professing to know GOD, while in Works they deny Him. There are others, who though free from outward Sin, and who even observe religious Duties, yet make little or no Progress, as to inward Holiness. The good Effects of the Grace of GOD, are prevented in many thro' mere Inattention of Spirit, Irrecollection, and Indolence. We do not sufficiently

lay things to Heart. We do not live enough at home. We are too superficially acquainted with ourselves, to get deeply into Fellowship with God. And for these Causes, not to speak of more gross ones, How many are there weak and sickly among us !

It is with a View principally, to promote this Inward Religion, that the following Narrative, of a Person not slightly acquainted therewith, is presented to the World, but most particularly to such as are truly serious. How far it is calculated to contribute thereto, those who are pleased to read it must judge. This much however is certain, that some Pains has been taken to render it subservient to so desirable an End.

III. It consists of three Parts. The first contains the most remarkable Particulars concerning him, from his Infancy to the twentieth Year of his Age : such as, his Education ; forsaking the Church of *Rome* ; inward Conversion to God ; and his providential Appointment to labour for the Salvation of his Neighbour.

THE second Part contains a Variety of Incidents relative to his publick Employments ; his great Labours ; Endeavours to convert Members of the Church of *Rome* ; the Attempts of the *Romish* Clergy to hinder him ; his Application to Study ; Improvement in divine Knowledge ; frequent Sickness ; various Temptations ; and his Improvement by them.

THE

THE third Part represents his more *internal* State, with respect to his daily Course of Walking with GOD ; his Attainments in the divine Life ; together with his last Sickness and Death.

MY Part of the Work consisted much in methodizing, abridging, and connecting Accounts which he left of himself. The Substance of the first Part, he wrote principally in *Dublin*, a few Years before his Death. Many of the Materials of the second, and more of the third Part, I have collected from some thousand Pages of his Journals : so that the Division into Chapters ; the reducing Things distant in the Order of Time, to the same Head ; and keeping up the Thread of the Narrative through the whole, were the chief Objects of my Attention.

I have likewise taken the Liberty to enlarge a Thought, and add an Observation or Improvement, as Occasion presented ; if haply I might contribute in any Degree, towards the Direction or Encouragement of the Children of GOD. In doing this I have interspersed throughout the whole, several Verses, which occurred while I wrote ; some of which were admitted, because they express my Sentiments more fully than I could myself ; others, because of the deep Importance of the Sentiments they contain, and therefore the Probability of their being useful, at least to some persons, in whatever Connexion they are found : though in every such Insertion there appeared a pertinency to the Subject in Hand.

I shall not take up the Reader's Time; with giving the Reasons, which prevailed with me, to undertake this Work; nor attempt to shelter myself from Censure or Contempt, for its Defects, under the common-place Subterfuges, and self-bestowed Compliments and Apologies, well known on such Occasions. My own Conscience acquits me from Vanity or Self-sufficiency in Reference thereto. The long Intimacy which I had with him, gave sufficient Ground to the repeated and importunate Requests of several, who knew his Manner of Life, to engage me in furnishing them with some Memorials thereof; and altho' I had done something of this Kind for my own, and the private Use of a few Friends, yet it was not till his own Papers fell into my Hands, that I could prevail with myself to make it publick. But among the several Motives that were urged, what finally determined, was

“ Love to the living, Duty to the dead,
 ——— it seem'd profane
 To quench a Glory lighted at the Skies,
 And cast in Shadows his illustrious Race.”

CONSIDERED in one Light, he was not, it is true of that Importance, that Memorials of him should be transmitted to Mankind, There wanted in him those Qualifications of illustrious Birth, Titles, Honours, and Dignities, which make it somewhat honourable to patronize Persons so qualified; and which alone beget the esteem of the generality of People. But to such as form their Estimate of Persons and Things, not according to the Maxims of this World; but according

P R E F A C E.

iii

ording to Truth, and in reference to Eternity ; who judge of Men by the Heart ; as being firmly persuaded, that “ Solid Glory, which cannot be imitated by Pride, nor equalled by Pomp, resides in the Source of personal Qualifications, and heavenly Sentiments ”——To such, there will need no Apology for presenting them with a Character, which has for its Recommendation, only that of being *honoured and approved of God*. In which Light.

“ Titles and Honours are laid aside to find Man’s Dignity.”

IV. NEXT to the Holy Scriptures, perhaps there are no Writings so calculated, to answer all the Purposes of holy Living, as the Lives of eminent Servants of God, who followed hard and closely after, *the apostle and high-priest of our Tro-*
They speak a powerful, tho’ silent Language to the attentive Heart, “ Go thou, and do like Manner.” They are a full Answer to the delusive Flatteries of Self-love ; and to the Children of Disobedience, asserting that “ It is impossible to live in such a Manner.” To live as Angels, or disembodied Spirits, is indeed above the State of Humanity. And

’Tis vain to seek in Men for more than Man,”

are we not the Purchase of the Blood of CHRIST ? Are we not the Objects of His continual Love ? And has He not promised, and sent His Holy Spirit to prepare, and make us *Habitations for God* ! What then may we not expect from such infinite Love ; from such infinite power ?

“ No

"No man too largely from heaven's love can hope
If what is hoped, he *labour* to secure."

And it is Matter of Joy to the Servants of God that whenever it is asked, "Where are the Writings of these Things; of that Religion whereof ye speak?" They have it in their Power to say both of the living, and the dead, *Come and see.*

In the Conduct of Persons truly devoted to God, we often meet with particular Ways of Behaviour; Maxims of Christian Prudence: or Secrets relating to a holy Life, which, when adopted into our own Conduct, often serve in the Room of many Rules; and are singular Incentives to our Diligence and Fervour. And the Force which Example has above Precept, is well known.

"* The Experience of others, says this Servant of God, have been very refreshing to my Soul; and have often stirred up my Spirit, to seek after God more earnestly." Indeed he esteemed as an invaluable Jewel every thing of this kind which he met with. He had a Collection of Lives, which he generally took with him wherever he went, esteeming them, because of their Usefulness to his Soul, next to the Holy Scriptures. He was seldom a Day without reading something of the Lives of Children of God.

These

* His Words are all along enclosed with single Comma's.

P R E F A C E.

xi

“ These Examples, says St. *Austin*, excite, and as it were joy the Heart, lest it should fall asleep in a sort of Despair, looking on as impossible what it has not experienced yet.” The same Father, speaking of himself elsewhere, says, The Examples of the holy Servants of GOD, were like hot Coals cast into the Bosom of his Soul, heating, and warming, and setting him all of a Flame !

O JESUS, let me, and my Readers, die the Death of the Righteous, and let our last End be like his !

ANTERBURY,
July, 1762.

PREFACE



of
wi

200
is v
Me
wh
line
ref
Cre

O
Exa
bef
nen
nein



THE
L I F E and D E A T H
O F
Mr. *THOMAS WALSH*, &c.

THE INTRODUCTION.

THE exceeding Riches of the Grace of God our Saviour, and the effectual Working of his mighty Power, have in all Ages shone most conspicuously in the holy Lives and exemplary Conversation of his eminent Servants, *the Excellent of the Earth*, with whom are his peculiar Delights.

And altho', strictly speaking, He only is *wise* and *good*, nevertheless, there is a Sense in which Goodness is with Propriety ascribed both to Angels and to Men. This consists in their Resemblance of Him who is the Source and Model of all Goodness, Holiness and Perfection; as proceeding from His Fullness, whence Life and Blessedness flow to every Creature, whether in Heaven or in Earth.

Of this Kind the Scriptures furnish us with several Examples, *Abraham, Enoch, Noah, Daniel* and *Job*, (beside many others) are described in the Old Testament, as Men walking before God, and perfect in their Generation. And the eleventh Chapter to the
He.

Hebr. w^s contains little else than an Account of anti-ent Worthies, eminently remarkable for their Faith, Sufferings, Patience, and glorious End; who considering themselves as Strangers and Pilgrims in this World, sought a *City which hath Foundations, whose Builder and whose Maker is God.* And God, saith the Apostle, *hath provided some better Things for us, that they without us should not be made perfect.*

THE Time would fail to mention particularly the Names of all the eminently Faithful, who have lived, and adorned their Profession, since Life and Immortality have been brought to Light by the Gospel. They are an innumerable Company. It is enough for us to know, that *if any one loveth God, the same is known of Him.* Their Names are written in the Lamb's Book of Life, and shall at last be numbered amongst his Jewels

When Names, and Sects, and Parties fall,
And Thou, O CHRIST, art all in all!

AMONG the Number of Persons eminent for their spiritual Usefulness and personal Holiness, which the present Generation has produced, he, a Part of whose Life is here related, may justly be considered as one; and his Example is one, which, in some Respects may be said to have its peculiar Excellencies.

A circumstantial Detail of such Things as often find a Place in this kind of Writings, namely, Family, Child-hood, Education, Stature, Complexion, and a Variety of common Occurrences, is judged, as well tedious as foreign to the Design of the Work, which is to represent, principally what passed between God and his Soul in the Progress of his Conversation and daily walking with God. *

* This is true glory and renown, when God
Looking on the earth, with approbation marks
The just man, and divulges him thro' heaven
To all his angels, who with true applause
Recount his praise,

Paradise regain'd.

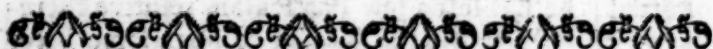
AND yet neither is Intelligence of this Sort wholly omitted; he has left a few Particulars relative thereto, which will enable the Reader to form some Idea, as well of the former as latter Part of his Pilgrimage.

BUT the Descent and Character of this Servant of God, chiefly regarded in this Account, are those which were derived to him as a Son of faithful *Abraham*, one of those *Faithful* of whom he is stiled *the Father*: yea, as an Heir of God, and joint Heir with CHRIST of all the Blessings purchased with his most precious Blood. And now,

By ministerial Spirits convey'd,
Lodg'd in the Garner of the Sky,
He rests in *Abraham's* Bosom laid,
He lives with GOD no more to die!

PRIVILEGES these, which are common to all, *Jude* 3. and in respect of which *there is no Difference*, between the Prince and the Beggar, the Jew and the Greek, Barbarian and Scythian, Bond and Free: all may know, love, and be happy in the One God and Father of all, thro' the crucified JESUS, who *by the Grace of GOD bath tasted Death for every Man*.

HIS Prayer was, 'That this little Book (meaning what is here called the *first Part*, great Part of which he wrote himself) 'may be made a Blessing to all 'who shall read it; that the LORD JESUS may make 'it a Means of kindling holy Desire in their Souls, 'and of stirring them up to the Praise and Love of 'GOD.'



PART the FIRST.

CHAP. I.

Of his Birth and Education.

THOMAS WALSH, was born in the Year of our LORD 1730, at a Place called *Bally Linn*, in the County, and within about ten Miles of the City of *Limerick* in *Ireland*. His Father, *Edmond Walsh*, was by Occupation a Carpenter, a Man of tolerable Education, and strong natural Understanding. His Mother's Name was *Helena Nougham*, born of reputable Parents. They were both Members of, and entirely begot to the Church of *Rome*.

WHEN about eight Years old, he was put to School to learn *English* (his Mother Tongue was *Irish*.) Afterwards he went to School to one of his Brothers (of whom he had several) by whom he was initiated into the *Latin* Tongue. Having acquired its Rudiments in some tolerable Degree, he went afterwards into the neighbouring County of *Clare*, with a Design to be put 'Prentice, his Friends intending him to be of his Father's Trade.

BUT GOD in his adorable Providence and unsearchable Wisdom had, as the Event shewed, other Designs concerning him. Disappointed therefore in this, he returned to School, and proceeded in his Pursuit of Learning; applying himself at present to the Study of *Latin*, which he had but lately intermitted.

AFTER he had made some considerable Progress in this, he applied himself to the Study of some Parts
of

of the Mathematicks, for which he thought he had a better Genius than for Languages. He soon acquired the Knowledge of Arithmetic, both Vulgar and Decimal, measuring Superficies and Solids, &c. And afterwards went to the City of *Limerick* in order to perfect himself in Writing.

AND now having continued at School till about the nineteenth Year of his Age, and having acquired such Branches of Literature as fitted him for being useful to others in the same Way: he quitted School, and set up one for himself, wanting neither Scholars nor Ability to instruct them, which he did with Success, during the Time he continued his School.

CHAP II.

Of his Religion, and the Struggle which he found between Nature and Grace till the Sixteenth Year of his Age.

HIS Parents being (as has been observed) Members of, and strongly attached to the Church of *Rome*, brought him up in the same Principles and Communion, and took Care that his Mind should be early furnished with the first and fundamental Parts of what they judged his Duty towards God.

‘ WHEN (says he) I was young I learned the Lord’s Prayer, and *Ave Maria*, in *Irish*, together with the hundred and thirtieth Psalm in *Latin*; with the Popish Augmentation thereto. And now I began to imbibe that uncharitable, anti-scriptural Opinion, that all Dissenters from the Church of *Rome* were Hereticks, and in a State of Damnation. But now, since the Lord hath enlightened my understanding, I am fully convinced that therein I greatly erred, not knowing the Scriptures, neither the Power of God.

‘ I cannot but lament the Case of those Parents, who alas! not knowing what they do, endeavour to instill into the Minds of their Children such pernicious Principles: and I do earnestly intreat all Children, that as soon as they come to Years of Discretion, and are capable thereof, to examine, and judge for themselves.

IT pleased our gracious Lord to work in his Heart very early, striving by the Operations of the Holy Spirit to subject him to Himself. He made him to bear the Yoke in his Youth, and by his Terrors restrained him from Excess, and the great Offence.

‘ Even while I was young and ignorant (says he) God was striving with me, and often terrified my Heart: especially whenever I thought of the Day of Judgment, and of Eternity!

‘ At those Times especially, I frequently repeated the Prayers I had learnt. But alas! to how little Purpose? While I prayed neither with the Spirit, nor with Understanding. My Heart was hard and stubborn, and my Understanding was blind and foolish. I had no just Conception either of God, or of Religion. Nay, so great was my Ignorance, that when I named our Saviour in *Irisb*, I thought the Name belonged to some Woman in Heaven.’

‘ WHILE I was thus foolish, and blind (*even as a Beast before Thee!*) my fallen Nature began powerfully to discover itself. The Seed of the Serpent working in my Heart, broke forth in Words and in Deeds. Now Pride, Anger, and Self-will especially, reigned over me. But alas! I then little knew that those accursed Tempers proceeded from that Source of universal Disorder, and all Human Miseries, *Original Sin*.’ I believed that this had brought tempo-

* St. *Austin*, Bishop of *Hippo* in *Africa*, who lived in the fourth Century, is said, first to have given this Name to what the
Scrip-

‘ral Death into the World, and great Disorder into the whole State of outward Nature, the visible Creation : But of its subjecting the Soul to spiritual, and exposing it to eternal Death, I had no Apprehension. I had, it is true, Conviction whenever I did amiss ; told a Lye, or fell into any other outward Sin (which I could account for from Education, and natural Conscience.) But the Spirit of God, and the holy Scriptures alone, I now plainly see, could convince me that my Tempers deserved the Damnation of Hell. And hitherto I was ignorant of both.’

‘ WHEN I was about eight Years old, I began to love Play, and divers other youthful and silly Pleasures, spending the Time I was out of School in catching of Birds, playing at Ball, and the like. My Fondness for these occasioned my frequently breaking the Sabbath, which I usually spent either in these vain Amusements, or in reading some profane History, or other unprofitable Book ; and indeed no one so much as told me, that these kinds of Employments were any Violation of the Lord’s Day : my Parents, like the rest of their Neighbours, esteeming them innocent Diversions, harmless Amusements.’

‘ I did not then know that I ought not on this Day to do mine own Pleasure, to speak mine own Words, or think my own Thoughts ; that I ought to spend it wholly in glorifying God, by praying to Him, hearing his Word, and reading and meditating therein ; calling the Sabbath a Delight, the Holy of the
LORD

Scripture calls the old Man, which is corrupt ; the Sin which dwelleth in us ; the carnal Mind which is enmity against God ; and our Reformers, “ The Fault and Corruption of the Nature of every Man that naturally is ingendered of the Offspring of Adam, whereby Man is very far gone from original Righteousness, and is of his own Nature inclined to Evil.—and therefore in every Person born into this World, it deserveth God’s Wrath and Damnation.”

‘ LORD, Honourable.* O the Curse of Ignorance and
 ‘ evil Example ! How many Souls do these lead in-
 ‘ to the broad Way of Destruction ! How happy
 ‘ would it have been for my poor Soul, if I had
 ‘ known and remembered my Creator in the Days of my
 ‘ Youth ! Had I been brought up in the Nurture and
 ‘ Admonition of the LORD ; had I known the Scriptures
 ‘ from my Child-hood ! † How would it have contri-
 ‘ buted to prevent my wrong Conceptions, and to
 ‘ regulate, at least, in some Measure, my whole
 ‘ Conduct.’

‘ From the Tenth to the Fourteenth Year of my
 ‘ Age, my Corruptions encreased, took deeper Root,
 ‘ and more visibly appeared in my whole Conversa-
 ‘ tion : and yet I was more regular and conscienti-
 ‘ ous in discharging my Duty towards God. (So I
 ‘ was taught to call a dull Form of Words, Part of
 ‘ which only were addressed to God, and the greatest
 ‘ Part to Saints and Angels.) My Parents accord-
 ‘ ing to Custom brought me at the usual Times to
 ‘ the Priest, ‡ who examined me concerning the
 ‘ *Pater-Noster, Ave-Maria, and Credo in Deum*, with
 ‘ some other Rites of the Church of Rome. But
 ‘ alas ! to how little Purpose ? It made me neither
 ‘ wiser, nor better. Some Part it is true of what he
 ‘ taught me, was according to the Word of God ;
 ‘ but the greater Part entirely repugnant thereto,
 ‘ and to all Truth and Righteousness. But I knew
 ‘ not then how to distinguish between the Truths of
 ‘ God, and the Traditions of Men, having had no
 ‘ Knowledge of *the Law and the Testimony*, the only
 ‘ infallible Touchstone of Doctrine and Practice. He
 ‘ might therefore have imposed whatever he pleased
 ‘ upon me ; and the rather, as I was taught to be-
 ‘ lieve whatever he said, and to consider it as com-
 ‘ ing from the Mouth of God. Indeed I could not
 ‘ help.

† So the *Ramish* Clergy in general are call'd in *Ireland*, and so distinguished from those of the established Church.

* *Isai. lvi. i. 13.* § *Eccles. xii. 1.* *Eph. vi. 4.* 2 *Tim. iii. 15.*

‘ help observing even then, that several of those reverend Gentlemen frequently erred in Practice.†
 ‘ Tho’ still I thought they were infallible as to Doctrine.’

‘ AFTER this Catechising, I became more Inquisitive, and began to read Books of Devotion. These I found for the present had their Use. Whenever I read of the Passion of our Saviour; the Love of God to Sinners; the Joys of Heaven, or the Miseries of the Damned, my Heart became deeply affected; and much Desire towards God enkindled in my Soul.’ But alas! it soon died away again, becoming like the *Morning Cloud, or the early Dew*. The Inconstancy and Corruption of his Heart, easily prevailing over those divine, but transient Impressions, left him to his former Hardness and Formality.

‘ FROM the Fourteenth to the Sixteenth Year of my Age, I had more of the Form, tho’ less of the Power of Godliness, than even before. I now attended the public Worship (that is, went to Mass) and every Night repeated my Prayers, which were indeed no better than vain Repetitions. But still, Pride, Anger, Self-will, and Revenge more powerfully prevailed over me than ever: and I added to these my former prevailing Abominations, Lies and evil Words. Indeed I had an entire Aversion to Cursing and Swearing in the gross Sense; but abounded in petty Oathes (so called) and bad Wishes. Of this Sort there are Legions in the *Irish Language*; perhaps more, and more wickedly expressive than in any other Language in the known World. ‘ Being at play, I remember one Day, and provoked by one of my Play-fellows, I swore (Horror to think!) by the great and glorious Name of JEHOVAH (to the best of my Remembrance I never did so before, nor ever since) in that Instant
 ‘ I

† The Lives of many of the *Romish* Clergy in *Ireland* are lamentably scandalous.

‘ I felt I had grievously sinned against God, and deserved his Wrath and heavy Displeasure.’

‘ To the rest of my Evils I joined Disobedience to my Parents. Indeed I dared not shew it outwardly, to my Father especially, whom I so dreaded as often to tremble for fear of him. But my Heart was hard and Stubborn.’ One Instance of this he mentions which wrought him many a bitter Reflection afterwards ; for Years he hardly ever thought of it without being deeply affected with Shame and Sorrow. Having one Day thro’ his Stubbornness greatly provoked his Mother, and given her a wicked and impertinent Answer, she said to him “ You have grieved me.” ‘ It went like an Arrow thro’ my Heart. I knew the Fifth Commandment (the Fourth indeed I then called it according to the Custom of the Church of *Rome* *) strictly forbids Disobedience to Parents, and that to honour them, is *the first Commandment with Promise*.† Justly therefore was I condemned. But, O God ! how little is it to be wondered at, that I did not rightly love, neither was obedient to my earthly Parents, while I knew neither Love, nor Obedience towards Thee, my Father, who art in Heaven ? Well do I know now (and praised be thy Love for this Knowledge) that such as are forward towards Thee, will, while they remain so, never be truly a Comfort to their Parents.’ They may indeed, pay an outward Compliance, and a seemingly dutiful Subjection, as is often seen even among professed Worldlings ; but cordially and disin-

* The second Commandment which forbids the worship of Images, it has seemed good to that “ Mistress of all Churches,” (to the stile herself, compare with the Holy Ghost’s Description, *The Mother of Harlots, and Abominations of the Earth*. (Rev. 17. 5.) to leave out of the Decalogue. Because, no doubt, of its interfering with their too Idolatrous Regard to Images. But in order to keep up the Number Ten, they divide the last into two Commandments. This is what he refers to.

† Eph. vi. 2.

disinterestedly to love, honour and reverence our Parents, can only be the Effect of Subjection in Heart and Life to the *Father of Spirits*. So universally true is it, That "a Foe to God, was ne'er true Friend to Man."

"THIS Duty to Parents is the very Firmament and Band even of Common Wealths. He that honours his Parents, will also love his Brethren derived from the same Loins; he will dearly account of all his Relatives, and Persons of the same Cog-nation: and so Families are united, and of them Cities and Societies are framed. Then we honour our Parents, if with great Readiness we minister to their Necessities, and communicate our Estate, and attend them in Sickness, and supply their Wants; and as much as lies in us, give them Support, who gave us Being."

C H A P. III.

Giving a farther Account of him; the Corruptions he struggled against, and the Means he made Use of to subdue them, from the Sixteenth to the Eighteenth Year of his Age.

NOW, both his Sins and Convictions daily encreased upon him. The Desire of the Flesh in particular raged in his Nature, and it wanted not its frequent and prevalent Encitements. Now likewise he began to assume the Man, and kept more Company than before, which not a little enflamed his besetting Sin. Temptations from without were multiplied, and there wanted not Opportunities and Solicitations from the Devil and Nature to defile himself before the LORD. But still the preventing Grace of God restrained him (*Abimelech*-like) from sinning against Him, in the actual Transgression. This indeed, tho' it did not, could

not, exempt him from Guilt, Fear and Shame, considering the Purity of the Gospel Law, nevertheless became justly Matter of his Thanksgiving to God.

‘ I do (says he) praise God unfeignedly, for with
 ‘ holding me from my own actual Wickedness, and
 ‘ preventing my leading others into the cursed and
 ‘ detestable Abomination. But I abhor and condemn
 ‘ myself for the Concupiscence and Wickedness of
 ‘ my Heart, which (with Grief and Horror God
 ‘ knoweth I speak it!) discovered itself in other Respects, such as it is a Shame even to mention. Of
 ‘ this no human Eye could be a Witness.’ But God,
 (O thou Fountain of immaculate Purity!) his holy
 Angels, and his own Conscience were more than
 ten thousand Witnesses against him.

AND now, at Length, his Life became a Burden to him, almost insupportable. His true Character at this Time was, *O wretched Man that I am!* how, *who shall deliver me!* He felt “indwelling Sin, indwelling Hell,” and breathed in many a Groan,

O what is Life without my GOD?

A Burden more than I can bear.

I struggle to throw off my Load,

Me from myself I strive to tear!

‘ THE Spirit of GOD (says he) deeply wounded me. *The Arrows of the Almighty* stuck fast in me, and my very Bones trembled because of my Sin. I was persuaded in my Heart that this Commotion was Conviction for my Sin; but had little Conception that the HOLY SPIRIT was the chief Agent in the Work: for alas! so great was my Ignorance that I did not know there was *any Holy Ghost* for me to receive.’

‘ WHILE I was thus in the midst of my Extremity, I *confessed* to the Priest according to the Custom of the Church of Rome. He advised me to say many Prayers (as he termed counting my Beads) but
alas!

‘ alafs! this did not do : and indeed how should it ?
 ‘ I was brought into Captivity through the Power
 ‘ of *Sin which reigned in my Members*. And even my
 ‘ multiplied Prayers could be little else than an A-
 ‘ bomination to the LORD, while neither the Form,
 ‘ nor the Matter of them was according to the Will
 ‘ of GOD. Many of them being little else than vain
 ‘ Repetitions, and empty Babblings to Physicians
 ‘ of no Value, in this Respect; which therefore left
 ‘ me under the Power of *Sin and Death*.’

INDEED how else should it be ? while HE was yet
 unthought of ; at least unapplied to, who alone
 could help him ; even JESUS, whose Name is Sal-
 vation : and beside which, in Heaven or in Earth,
 there is none other, by which a Sinner can be saved.
 He it is that invites, and He only can, and doth, give
 the *weary* and the *heavy laden*, to find Rest to their
 Souls, and who at length did “ allay his Fever of
 Desire, by sprinkling him with Blood.”

HEARING the Priest preach one LORD’s Day, and
 declaim vehemently against a variety of gross Sins,
 the Discourse, tho’ (as his Words are) ‘ mixed with
 many Falsties,’ so deeply affected him, that in the
 Anguish of his Spirit, he resolved never more to re-
 turn to House or Home, till GOD should shew him
 Mercy.* This precipitate and unadvised Resolu-
 tion

* One may observe here, That when the Spirit of GOD ef-
 fectually convinceth of Sin, the Distinction between a great and a
 little Sinner, has with Regard to the Person’s self, no Existence.
 He had been guilty of nothing so notoriously bad as to occasion
 all this Trouble : Nor had he then any Knowledge of those Per-
 sons who are fild to trouble People with unnecessary scruples a-
 bout their Salvation. No ; but his Fig-Leaves were cast aside.
 The Fountain of his fallen and corrupt Nature was discovered.
 He was not *born again*! Conscious therefore of this, he could not
 but be unhappy for the present. True it is in such a Case, that

Sorrow and Wretchedness and Pain
 Are all that here on Earth we see

Restless

tion was however of short Continuance. In Fact, the Commotion and disordered State of his Soul, ill admitted of any Thing uniformly steady, whether right or wrong, either in Purpose or in Practice : it therefore soon vanished away, and he again sought by various Ways to procure some Alleviation of his Distress.

‘ I strove (says he) to divert myself in the best Manner I could, seeking Rest and Peace in the miserable Comforts of this World. But my Conscience was still restless, and a Hell opened in my Breast. Not knowing what to do, nor which Way to turn for Rest, I at length attempted to quiet the Clamours of my troubled Mind, by solemnly resolving how soberly, righteously, and Godly I would live the Residue of my Life. Full of these good Purposes, and strengthened as I thought by Vows and Promises, I hoped all would be well ; having all this While no Idea of the Satisfaction by CHRIST, and the All-sufficiency of his Merits : and therefore, resolving only in my own Strength, my Resolutions proved as broken Cisterns, which could hold no Comfort ; and as broken Reeds, which afforded no Strength !’

STRUGGLING on still in the Dark, he added Fasting to his Prayers and Resolutions.* But all this did

Restless we pant for Ease in vain,
In vain—till ease we find in THEE !
Nor is there in this low Creation
What can Man's Wretchedness remove,
All is Misery and Vexation,
Anguish all—but Jesus Love !

* It is by no Means intended to insinuate, as tho' these were light and insignificant Things. Far from it : They are, in their proper Place, and rightly used acceptable to God, and profitable to Men. And whoever designs to *know the Lord*, should go and do in like Manner. They are *Fruits meet for Repentance*. But the Mistake is, the putting these and the Means of Grace in general, in the Place of that *Blood*, and those *Stripes* by which alone

did not do. He still found himself bound as in *Affliction and Iron*. He remained in sore Bondage, doing the Evil he would not, and not doing the Good, which he would have done, (Rom. 7.) His Convictions became still sharper, and his Fear of Hell more deeply distressing. Endeavouring therefore by some Means or other to procure Rest for his Soul, he had Recourse to his former Shifts, and says, ' I repeated my Resolutions and Vows against Sin; but especially whenever I fell into any outward Wickedness; and above all, the *Sin that did so easily beset me*. Then I was as on the Rack, and thro' Extremity of Anguish, have frequently struck myself against the Ground, tearing the Hairs from off my Head."

His Light began now to increase with his painful Feeling. ' About this Time (says he) by reading, and the Help of the Holy Spirit, I began to have still clearer Notions concerning the Nature and Consequences of Sin, and particularly of those which by the Church of *Rome* are termed *mortal Sins*.'*

B 3

THIS

alone a Sinner can be *healed*. A making any thing Matter of the Souls Dependence, save *JESUS and him crucified*,

Fruitless till he himself impart
Must all our Efforts prove,
They cannot change a sinful Heart,
They cannot purchase Love.
I trust in Him who stands between
The Father's Wrath and me,
JESUS, thou great eternal Mean,
I look for all from Thee!

* The Distinction between *Mortal* and *Venial* Sins so famous amongst the *Romanists*, may on this Occasion be observed to be vain. For although there can be no Doubt but some Sins are of a more heinous Nature, and incur more aggravated Guilt than others: yet *all* Sin is properly *Mortal*, That is, renders the Committers of it liable to eternal Death, According to the Words
of

THIS encrease of Knowledge did not however mend, much less heal his Heart. No,

The sudden Ray of heavenly Light,
Which dimly dawn'd upon his Night,
But made his Darkness visible,
And left him to a deeper Hell.

And even in this Respect he found it true, That *be that encreaseth Knowledge encreaseth Sorrow*; a Proposition which is universally true, with respect to all the Pursuits of the Soul after Happiness: the Knowledge of JESUS CHRIST, and *him crucified*, alone excepted. Struggling therefore in his Chains, he resolved upon other Measures. And finding that his Prayers, Tears, Resolutions, and Vows did not avail, he devised another Expedient, and came to this Determination, Solemnly to swear to the LORD, imagining that then it would not be possible that he should break with him afterwards, as had been the Case with all his former Efforts.

ACCORDINGLY he bound himself by an Oath, That for the Time to come he would abstain from, and utterly renounce all those Sins he then accused himself of, and which had hitherto wrought him so much Uneasiness. This Procedure begot in him for the present, rather some Cessation from Torment, than procured his true Peace, and left him for a While in deep Security. But alas! it was not long ere he found this Band likewise, was altogether weak, even as the Staff of a broken Reed; nor better than Tow before the Flame. He fell into one of those very Sins, against the Commission of which he had so sacredly bound himself; involving by this Means

of the Holy Ghost by the Prophet *The Soul that sinneth—sinneth without Restriction or Distinction, that lives in any Violation of that Law, The Transgression of which is Sin, shall die.* And an Apostle, *He that committeth Sin is of the Devil.* And *be that offendeth in one Point, is guilty of all.*

Means his enlightened Conscience in the additional Guilt of (what he called) Perjury, and thus rendered his Anxiety and Embarrassment great beyond Description.

Who can conceive what his weary Spirit now experienced ! His Wretchedness and Confusion exceeded all the Power of Words to express,

Desp'rate Soul, what must I do !

Damn'd I am while here I breathe :

Who shall now deliver ? who

Can redeem me from this Death ?

Plague and Curse I now inherit,

Fears and Wars, and Storms, within,

Pain, and Agony of Spirit,

Sin chastising me for Sin.

Weeping, Woe and Lamentation,

Vain Desire, and fruitless Prayer ;

Guilt, and Shame, and Condemnation,

Doubt, Distraction, and Despair !

Yea, he gave up all Hope ; and in short became well nigh desperate. He knew not whether to betake himself, or what should be his next Step ; reasoning thus with himself in the Bitterness of his Soul, ' Since I have perjured myself in one Instance, I may as well commit all my old Sins over again, &c. Thus (adds he) I was driven by the Devil, allured by Sin and Corruption, and deceived by my own evil Heart.'

ABOUT this Time likewise, it pleased our LORD to visit him with a Fit of Illness, in, and by which his Fears and Misery were considerably encreased. He often bewailed himself in the uttermost Anguish of Spirit, with Weeping and Lamentation, breathing out his Soul in Moans. ' O the Guilt of Sin ! when charged home upon the Conscience by the Spirit

‘ Spirit of God, what an intolerable Load! A
 ‘ wounded Spirit who can bear!’

THUS, being ignorant of God’s Righteousness; the Way of becoming righteous, or justified, which He hath appointed, he went about to establish, at least did not know to be justified, otherwise than by his own Righteousness, or Works. (poor filthy Rags, Isa. lxiv. 6.) expecting to be justified by the Works of the Law, and not by the Faith of JESUS CHRIST, the Righteousness which is of God; appointed and approved by Him, thro’ Faith, without the Deeds of the Law. Little knowing That to him that worketh not, but believeth in Him that justifieth the Ungodly, his Faith is counted to him for Righteousness: even as David (who lived so long ago, to shew that it is not a novel Doctrine) describeth the Blessedness of the Man to whom God imputeth Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man to whom the LORD will not impute Sin.*

He became wearied in the Multitude of his Councils, and seeking not in God’s Way it fared with him accordingly. For still, altho’ he sought for Rest, he found it not, because he sought it not aright. These were indeed the Days of his invincible Ignorance, at which therefore the God of Love graciously winked. He knew not, because as yet he had no one to teach him. ‘ How (as he says) could I do otherwise? I had not the Bible to instruct me; for I never had read it, except a little at School, when I was about eleven Years old.’ ‘ Woe to you (he adds) ye blind Guides (meaning the Remiss Clergy) ye have taken away the Key of Knowledge, that is, the Word of God from the People. It is this which unfolds the hidden Treasures of his Will, and free Grace towards Mankind. While therefore I remained ignorant of this, no Wonder that I went on in Error, and fought as one that beateth the Air.

BUT

* See Rom. x. 3. and iii. 20—26 and iv. 5, 6, 7.

BUT now the true Teacher began more powerfully to manifest Himself to him, altho' as yet he knew Him not. *The Spirit of Truth proceeding from the Father and the Son*, wrought in him daily, a still deeper Solicitude about the great Business of his Salvation. Among others of his Reflections and Puruits in Reference thereto, he began to think more seriously than ever, of the Doctrine of the Church of Rome, and of his own Connexions with her; resolving that whatever might be the Consequence, he would, both do, and avoid, whatever appeared to him, may in any Measure contribute to the true life of his Soul. Thus, hitherto,

“ Drawn by a secret Power he flew,
Nor stay'd to prop the Papal Throne,
The Truth determin'd to pursue,
And panting for a GOD unknown;
By Works of legal Righteousness,
He blindly sought the Grace t'obtain,
But could not find the Paths of Peace,
But labour'd thro' the Fire in vain.”

CH A P. IV.

Of his Forsaking the Church of Rome.

A Variety of Incidents contributed to this Part of his Conduct. He was first made deeply concerned about the weighty Affair of his own Salvation; and then began to think seriously of the Influence which his religious Connexions might have thereon, which prepared him for attending to whatever he at any Time either read, or had spoken to him on this Head.

THAT which outwardly contributed most thereto was the Instance of his Brother, of whom he had learned *Latin*. ‘ A Man (to use his own Words) of
‘ to-

‘ tolerable Learning, and designed for a Popish Priest. But seeing many Errors among them, renounced Popery.’

ABOUT the Eighteenth Year of his Age, while he was a strict Observer of the Rights of the Roman Church, this Brother (whose relinquishing it was some Years before) began frequently to discourse with him concerning the Principles of the *Romanish*. But ‘ I strenuously (says he) tho’ ignorantly withstood him; alledging in my Defence the Traditions and Canons of the Church, while he, on the contrary, appealed to the Law, and to the Testimony of Scripture. He often said to me, “ My Brother, why do you not read God’s Word? Lay aside Prejudice, and let us reason together.”

‘ To the same Purpose spake another Person in the Neighbourhood, one Mr. Philip Geyer, a Protestant, and well versed in Controversy. “ Mr. Walsh, you are a sober young Man (so indeed he was generally thought to be, tho’ God knows he was drunk with Enmity against Him) and what Pity it is that you do not read the Holy Scriptures? Why will you suffer yourself to be deceived by the Pope and his Fraternity?”

REASONINGS of this Kind, which were occasionally made Use of with him from Time to Time, together with hearing the Scriptures frequently read in his Brother’s School, put him at length upon a diligent Consideration of both Sides of the Question. But as it generally happens in like Cases, an Attachment to old Sentiments, the Prejudices of Education, Shame, or Fear of Man, with a Variety of other Considerations, kept him for some Time in strong Suspense. His Breast was moved with contrary, and therefore conflicting Passions. He revolved in his Mind, and rejected many a Thought on the Head, and again resumed and embraced them. Thus halting between two Opinions, he complains of the ‘ Corruption

ruption of his Heart and Prejudice of his Education, which were as Smoke upon his Soul, so dimming his Understanding that he could see nothing clearly.

‘ I had (continues he) a Custom of repeating frequently as I walked by the Way, some Prayers, or Articles of Faith which I had learned in my Childhood. And walking one Day in *Sep.* 1748, in a pleasant Field, I was ruminating deeply on what my Opponents urged against the Doctrine of the Church of *Rome*. I said in my Heart — Perhaps all is not right. Peradventure I have been imposed upon. But then how shall I know? How can I be certainly assured whether the Priest has led me in the right Way? and to this Effect—— Immediately it occurred to my Mind, that on God alone, I could safely venture my Salvation, and that without doubt, He would lead me by His Counsel, if I asked Wisdom of Him.’

‘ THEN I cried unto the LORD GOD, and said— All Things are known to Thee, and Thou seest that I want to worship Thee aright. Shew me the Way wherein I ought to go, nor suffer me to be deceived by Men.’

THE LORD who apprehended, and instructed *Saul*, when he enquired of Him in Astonishment, *What wilt thou have me to do?* * attended to, and answered his Prayer; which he did not cease then, to pour out before Him. *The Father of Lights*, and the Giver of Wisdom to all that ask it, did, according to the admirable Methods of His Working, instruct and determine his Choice in this Particular.

To this Time and Occasion may be referred what he has more than once told me, determined him with respect to the Popish Doctrine of Merit, and had much

much Influence on his entirely renouncing the Communion of that Church : namely, the deep Impression on his Mind of those Words of St. Paul, *Righteousness came by the Law, then CHRIST is dead in vain.* This Passage he assured me he had not remembered ever to have read, or heard ; and that afterwards, when he met with it (*Gal. ii. 21.*) it was to him like Life from the Dead. Truly, O God, *Thy Word is a Light*, and by taking heed thereto, *the Young Man's Way was cleansed.*

Soon after this, he resolved to stand no longer in desponding Hesitation, halting between two Opinions. ‘ Therefore, (says he) going to my Brother and the other Persons who used to converse with me on this Head, and providentially meeting the two principal Ones together, I determined now once for all, either to convince, or be convinced by them ; for I had an unfeigned Desire to save my Soul.’

‘ PROPOSING therefore my Design, they desired me to bring a Bible, and with it *Nelson's Feasts and Fasts of the Church of England.* Accordingly we began reading, and conversing, and continuing together till Midnight.’ The Result of which was, he now determined no longer to resist Conviction. ‘ I was (says he) constrained to give Place to the Light of Truth. It was so convincing that I had nothing more to say, I was judged of all, and at length confessed the Weakness of my former Reasonings, and of the Strength of those which were opposed to me !’

‘ ABOUT One o'Clock in the Morning I retired to my Lodging, and according to my usual Custom went to Prayer ; but now, only to the God of Heaven, I no more prayed to any Angel or Spirit. For I am deeply persuaded that *there is but One God, and one Mediator between God and*

‘ *Man, even the Man Christ Jesus.* Therefore I resolved no longer to suffer any Man to beguile me in a voluntary Humility, in worshipping either Saints or Angels.* These latter I considered as they are represented, *Ministering Spirits sent forth to minister for them who shall be Heirs of Salvation.*† But with regard to any Worship being paid to them, one of themselves said, *See thou do it not, worship God. † God only.*

‘ ALL my Sophisms on this Head were entirely overthrown by a few Hours candid reading the holy Scriptures, which now became as a *Lantern to my Feet, and a Lamp to my Paths*, directing me in the Way wherein I should go. I could see no Manner of Authority either in the Old Testament or the New for invoking any Saint, or Apostle whatsoever. God, the Triune God, is, alone, the proper Object of Prayer, and of all divine Worship. He is likewise a *jealous God* (Exod. xx. 5.) and will not give His Glory to another,

“ Say then ye Worms of Earth to whom
Will ye your glorious God compare!
Vainly thro’ all His Works ye roam
To find JEHOVAH’S Likeness there.

The vile Idolater belies
His Image with a golden Shrine,
To counterfeit the GODHEAD tries,
And Stocks and Stones become divine.

Nothing the Creature adds to Him,
From whom their borrow’d Being flow’d,
Who Self-sufficient, and Supreme
Exists, the One Eternal God.

He, high enthron’d above all Height,
A Partner in his Work disdains;
In Power and Knowledge Infinite,
The self-directed Spirit reigns!”

C

Be

* Col. ii, 18.

§ Heb. i, 14.

† Rêv. xix, 10.

Before his glorious Majesty the Hosts of Heaven, *Angels and Authorities, Principalities and Powers, Thrones and Dominions*, vailing their Faces, fall down in lowly Prostrations, while they adore Him (whom all should adore!) that sitteth upon the Throne, and the Lamb, that liveth for ever and ever.

Not many Days after, he fell into Discourse with his Father on the Head, and informed him, that he was minded to forsake the Church of *Rome*, being clearly convinced she was not that infallible, or pure Church he once esteemed her, 'but rather (to use his Words) an Harlot, who had committed spiritual and vile Adultery. My Father (adds he) was strongly provoked, and produced his strong Reasons to overthrow all I had said. I dared not but listen to him, which I did with much Attention. But the more he argued, the more was I confirmed in my former Resolution.'

BEING now fully satisfied, and deliberately determined, he resolved to omit no becoming Method of testifying the same. And accordingly (having no temporal Interest to serve thereby, as may be undeniably plain to every one) he, without farther Delay, publickly and in Form, renounced his former Communion; abjured the Errors of the Church of *Rome*, and thence forward regularly attended the Service of the Church of *England*.

HE was greatly delighted with the Prayers.* {As
was

* This brings to my Remembrance a Passage not quite foreign to the Occasion, in "A short History of the Attempts that have been made to convert the *Papist* Natives of *Ireland* to the established Religion." (Printed at London 1713)

The Rev. *Nicholas Breton*, a Rector in the Diocese of *Clogher*, applied himself with great Zeal and Industry to the Conversion of the *Irish* in the Year 1702. Understanding the Language thoroughly, he appointed Publick Meetings and contrived to be with them just when Mass was ended; and before the Congregation was dispersed. He then read our Prayers and preached to them in *Irish* in the open Air.
Upon

was, St. *Austin* at his first Attendance, with the Service of the Church in general. *Confess*, Book 9. ch. 6. His Heart melted with divine Sweetness, and his Eyes flowed down with Tears of Love.) A certain Providence seemed to direct the very Matter of the first Sermon which he heard there. 'The first Text' (says he) I heard preached on at Church, was *He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned,* (Mark xvi. 16.)

'YET, alas! how little did I know of believing? being taught, and accustomed to call by the Name of Faith, the peculiar Principles of the Church of *Rome*. But I have now learned a better Lesson, and know that *rightly* to believe, is one of the greatest Things in the World.'

'AND now that I have left the Church of *Rome*, I nevertheless declare (such was his Ingenuity!) that I think there are many sincere Souls among them. For I bear them Witness, that they have a Zeal for God, tho' not according to Knowledge. Many of them have Justice, Mercy, and Truth; and may (notwithstanding many Errors in Sentiment, and therefore in Practice, thro' invincible Ignorance) since, as is God's Majesty, so is His Mercy, be dealt with accordingly.

THERE have been doubtless, and still are amongst them, some burning and shining Lights; Persons who (whatever their particular Sentiments and Attachments may be) are devoted to the Service of JESUS CHRIST, according as their Light and Opportunities admit. And in reality, whatever *Opinions* People may

Upon one of these Occasions, the Priest being much troubled at seeing his Congregation attending with so much Pleasure and Devotion, told them with a loud Voice. "That our Church had stolen those Prayers from the Church of *Rome*." To which a grave old Native answered, "That truly if it was so, they had stolen the best as Thieves generally do."

may hold, they are most approved of God, whose Tempers and Behaviour correspond most with the Model of His holy Word. This however, can be no Justification of general and publick unscriptural Tenets, such, as has been often proved, are many of those of the Church of *Rome*.

‘ It may be asked then, “ Why did I leave their Communion, since I thought so favourably of them :” I answer, Because I was abundantly convinced; that *as a Church*, they have erred from the *right Way*, and adulterated the Truths of God with the Inventions and Traditions of Men ; which the Scriptures, and even celebrated Writers of themselves abundantly testify. God is my Witness herein, that the sole Motive which induced me to leave them, was an unfeigned Desire to know the Way of God more perfectly, in order to the Salvation of my Soul. For altho’ I then felt, and do yet feel my Heart to be as the Prophet speaks, *deceitful, and desperately wicked* with regard to God ; yet I was sincere in my Reformation, having from the Holy Spirit an earnest Desire to *save my Soul, and prepare to meet my God.*’

‘ If it should be still asked, “ But could I not be saved, supposing I had never left the Church of *Rome* ?” I answer, If I had never known the Truth of the Scriptures concerning the Way of Salvation, nor been convinced that their Principles were anti-scriptural, then I think I might possibly have been saved in her Communion, the merciful God making Allowance for my invincible Ignorance. But on the other Hand, I freely profess that now, since God hath enlightened my Mind, and given me to see *the Truth as it is in Jesus*, if I had still continued a Member of the Church of *Rome*, I could not have been saved.

‘ With regard to others, I say nothing. I know that every Man must bear his own Burden, and give an
‘ *Ac-*

‘ *Account of himself to God.* To their own Master,
 ‘ both they and I must stand or fall for ever. But
 ‘ Love however, and tender Compassion for their
 ‘ Souls, constrain me to pour out a Prayer to God
 ‘ in their Behalf.

‘ ALL Souls are Thine, O LORD GOD, and
 ‘ Thou willest *all* to come to the Knowledge of
 ‘ the Truth and be saved. For this End Thou
 ‘ didst give thy only begotten Son, that whoso-
 ‘ ever believeth in Him, might not perish, but
 ‘ have everlasting Life. I beseech Thee therefore,
 ‘ O eternal God, shew thy tender Mercies upon
 ‘ those poor Souls who have been long deluded by
 ‘ *the God of this World, the Pope, and his Clergy.* JE-
 ‘ SUS, Thou lover of Souls, and Friend of Sinners,
 ‘ send to them thy Light, and thy Truth, that they
 ‘ may lead them. O let thy Bowels yearn over them,
 ‘ and call those straying Sheep, now perishing for
 ‘ Lack of Knowledge, to the Light of thy Word,
 ‘ which is able to make them wise to Salvation, thro’
 ‘ Faith which is in Thee !’

THIS Prayer was answered in Part, in himself, by
 whom, not long after, God was pleased truly to
 convert several of that Communion throughout the
 Kingdom.

CHAP. V.

*Some further Account of his Progress in the Way
 of Life, with other Reasons of his Conduct in
 regard of the Church of Rome.*

THE Affair of his entirely renouncing all fur-
 ther Communion with the Romish Church,
 and formally declaring himself a Member of the
 Church of *England*, being now over, he set himself
 to read with much Diligence the holy Scriptures,

together with the Writings of some of the most eminent of our Protestant Divines. And hereby he received further Light every Day, being more and more fully persuaded that his Conduct was right, and conclusive to his true Happiness.

By this Means he began likewise to see into the Nature of the Gospel, and the one, only, true Way which it points out to Life and Blessedness, Grace and Glory. Now (says he) I begin to discern clearly that it is *the Blood of CHRIST* alone which *cleanseth from Sin*, and that by *one Offering* of Himself once for all, *He hath perfected for ever them that are sanctified.* — perfectly accomplished, without any Need of other Helps, or Repetitions of the same, all that was necessary in order to the Justification, Sanctification, and Glorification of all Believers.

I likewise became now more clearly sensible of the Errors which I formerly held. As 1st, Thinking that my own Works could merit something from God. 2dly, Vainly imagining that there is a Place for the Purgation of Sin after Death. When at any Time therefore I was asked now, "Why I had left the Church of Rome?" I could answer upon good and solid Grounds. Because I am well assured that the Doctrines of Merit (to speak of no more) and Works of Supererogation, are contrary both to Reason and Scripture, — To Reason; it being absurd to suppose that a Creature, receiving Life, and Breath, and all Things from its Creator, should be able to love, adore, and obey Him, more than is required of him as his indispensable Duty, to the Proprietor of the Universe. — To Scripture; being flatly contrary to the Words of CHRIST, *When ye shall have done all those Things which are commanded you, say, that is, take Knowledge, we are unprofitable Servants, &*

BESIDE, If *the Blood of CHRIST*, the Merit of all He hath done and suffered, *cleanseth from all Sin*, || what

• Heb x. 14.

† Luke xvii, 10.

|| 1 John i. 7.

what imaginable Need can there be of the Fire of Purgatory? Surely when *all* Sin is cleansed, or taken away, there can be *none* remaining.' Alas, for those who trust for Safety to such a Staff of a broken Reed! Deferring the *present* Opportunities and Means of Deliverance from Sin and Death, under the Pretence of some future Means of Purgation from Sin in the invisible World. The Business of Salvation is a *now* Affair, (2 Cor. vi. 2.) It is in this Life it must be wrought out, or never. We are accountable, and rewardable only for the *Deeds done in the Body*. The Soul that is holy, leaving the Body, will remain so for ever: as on the contrary, whose leaves this World, in an unholy State, must be unalterably so, and therefore miserable, for ever, *For there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave* (*HIN* that is the Place, or State of the Dead) *whither thou goest*, Ecclef. ix. 10. Yes,

“ The Sinner as he falls he lies;
Shut up in his own Place!”

“ If all the Light of this World was to be *immediately* at once extinguished, *all human* Souls that were not in some *real* Degree of Regeneration, would immediately find themselves but the Rage of Fire, and Horror of Darkness.” O then thou poor Sinner, whoever thou art; repent, repent, and turn to God, whilst thou hast Flesh upon thee; for as long as that lasts the Kingdom of God is *nigh at hand*: But if thou diest without true Conversion, alas, better thou hadst never been born! For then “ black Lakes, bottomless Pits, Ages of a gnawing Worm, and a Fire that never ceases to burn, will stand between thee and the Kingdom of Heaven for ever.”

“ To prevent all this, and make thee a Son of the *first Resurrection*, JESUS CHRIST, God and Man, the only begotten Son of God's infinite Love, came into the World in the Name, and under the Character

rafter of infinite *Pity*, boundless *Compassion*, inexpressible *Meekness*, and bleeding *Love*; nameless *Humility*, never-ending *Patience*, *Long-Suffering*, and Bowels of redeeming *Mercy*; called the Lamb of God, who with all these supernatural Virtues taketh away the Sins of the World."

HIS now encreasing Knowledge in the Things of God; his Ability from the holy Scriptures to distinguish between Truth and Error, became daily and justly Matter of his Thanksgiving to God. But yet his unregenerate Nature was not, could not be truly at Rest. The Word of God was now indeed his Study and Delight. But it served likewise, by shewing him how his Heart and Life must be, in order to constitute him an approved Servant of God, more deeply to Distress him. *The Commandment* in its spiritual and extensive Meaning, still dissecting his inward Parts, slew him (*Rom. vii. 8. — 11.*) so that he was clearly and distressingly sensible of his Death in *Trespases and Sins*. His Convictions and Anguish of Spirit became therefore more afflictive than ever.

THE small Cessation from the Pain of his inward State, which the Interval of his relinquishing *Peccary* afforded, served now, only to augment his Sorrow, to find that after all, the *great Affair* was, however yet to do. And such was his present Anxiety, that he even forgot, or neglected to eat his Bread. 'My Conscience (says he) still condemned me. There was no Rest in my Bones by Reason of Sin.' And yet, meaning to make sure Work, he desired to know the uttermost of his Evil and Danger. To this End he read those Passages, both Divine and Human, which seemed most to condemn him: For 'I was willing (adds he) to know the Worst of my Condition: Not indeed that this was always the Case. Sometimes the Devil, and the Corruption of my Nature so far prevailed as to hush my Con-

sci-

Science, and drown my Convictions, by a Variety of Thoughts, and Things.'

THE Light, notwithstanding, did not cease to shine in his Heart ; neither were its Glimmerings wholly unperceived by him, so that altho' there were many Occurrences and Temptations, which tended to retard his Progress, and which sometimes slackened his Endeavours, nevertheless the weighty Concern of his Soul soon recurred. Conscience (as he says) stood up for God, still calling to, and keeping his Remembrance the Guilt of Sin, and the Necessity of his true Conversion.*

THUS far did he labour through the Furnace of heart-tormenting Conflict ; assaulted on the one hand by the *Romanists*, who still wrought him all the Trouble they possibly could, both by Calumny and Contention : And on the other, by *the Ruler of this Darknesh of this World* ; Satan and his Emissaries, seeking to devour him. Our LORD's Words, *John* vi. 21. (compare with *Isa.* xxvi. 17.) were literally fulfilled in him ; as indeed they are, more or less, in every one that is truly *born again*. He travailed in Birth

The following Lines concerning Conscience, and her Office, will be their own Apology for inserting them on this Occasion.

Tho' silent long, and sleeping ne'er so sound
Smother'd with Errors, and oppress'd with toys,
The goddess bursts in thunder and in flame,
Loudly convinces, and severely pains,
The sly informer minutes ev'ry fault
And her dread diary with horror fills.
Not the gross *AE* alone employs her pen,
She reconnoiters fancies airy band ;
A watchful foe !

Our dawning purposes of heart explores,
And steals our embryo's of iniquity.
Unnoted Notes each moment misapplied ;
In leaves more durable than leaves of brass
Writes our whole history ; which *Death* shall read :
In ev'ry pale delinquent's private ear ;
And *Judgment* publish ; publish to more worlds
Than this ; and endless Age in groans resound.
— *Such that sleeper in thy breast !*

Birth, and was in Sorrow, and Pain to be delivered. The Agony of his Heart frequently extorted from him, Complaints (not indeed in those very Words, but) to this Effect, *The Sorrows of Death have compassed me about, and the Pains of Hell have got hold upon me.* He found Trouble and Heaviness. In his Distress he cried unto the LORD, and said, *O LORD I beseech Thee deliver my Soul! I am oppressed, undertake for me!*

AND thus he remained for some Time, waiting and longing for his GOD, even as the thirsty Ground for Showers. His Sorrow it is true was often interspersed with Gleams of sweetly reviving Hope. That yet a little while, and He whom he sought would come, and would not tarry, while his very Pulse still beat, *Make no long tarrying, O my God. Make haste my beloved, and come away. Be Thou like a Roe, or a young Hart upon the Mountains of Bashan.* The LORD did indeed wait to be gracious to him, and was exalted in having mercy upon him. He brought to the Birth, and gave Strength to bring forth. For the Spirit of Heaviness, he afterwards received the Garments of Praise, and for Mourning the Oil of Joy.

CHAP VI.

Of some Particulars previous to his Conversion.

AFTER having made Use of every Means, which either Men, or Books could suggest, but without the desired Effect, (being now in the Nineteenth Year of his Age) as he returned to his Lodging one Evening in the City of *Limerick*, March 17. 1749, he saw an uncommonly large Concurrence of People assembled in a Place called the *Parade*, adjoining to the Main Street. He turned aside to see what it meant

and perceiving a Man preaching to the People in the open Air (a Thing then exceeding strange, because quite new in *Ireland*.) he eagerly stopped to know what he said. And hearing him (Mr. R. S.) from *Matth. xi. 28.* affectionately, and earnestly intreat Persons to come to JESUS CHRIST, *that they might find Rest to their Souls*: and withal exhorting them to search the Scriptures, and see for themselves if what he said was not true; it filled him with Wonder, and with Desire to know more of this matter.

He had of a long Time sorely felt the Want of Rest, that is Happiness in his Soul. And notwithstanding all his Endeavours to obtain it, like the poor Woman in the Gospel, * *who had spent all that she had upon Physicians and was nothing bettered, but rather grew worse*, his Case became ev'ry Day more insupportable. A pressing Invitation therefore to partake of, and an Assurance of finding the very Thing he so wanted, could not fail of being acceptable to him.

So impenetrable is the Abyfs of God's Judgments! So excellent in Counsel, So wonderful in working! *Great Things doth He, which who can comprehend!* He had prepared the Soul of his Servant to receive with inexpressible Joy, the Gospel of Peace, and sent it him in a Way which he least of all expected, and which the Wisdom of Man would never have made Choice of. Thus,

While yet he toil'd, a sudden Cry
Proclaim'd th' approaching Multitude,
Who told of JESUS passing by,
Of free Redemption in his Blood :
Upstart'd Light ; the Beggar blind
He sprang the healing Touch to meet,
Cast all his filthy Rags behind,
And groan'd for Faith at JESU's Feet

* Mark v. 23

BUT

' BUT here (says he) it may be needful, in order
 ' the better to understand some Particulars which
 ' will be hereafter related, to premise a few Things
 ' relative to this Preacher, and the People to whom
 ' he belonged. 1st, He was one of the People call-
 ' ed *Methodists*, and a Member of the Church of Eng-
 ' land. 2dly, This People began to preach CHRIST
 ' and Justification thro' his Blood, about the Year
 ' 1738. having had their Beginning at Oxford, by
 ' the Rev. Mr. John and Charles Wesley; the former
 ' a Fellow of Lincoln College, and the latter, Student
 ' of Christ Church. These two Brothers having ob-
 ' tained Mercy themselves, were called of God to
 ' publish his Love to others likewise, by preaching
 ' the Gospel of the Kingdom, to every Creature that
 ' would hear the joyful Sound. Accordingly, out they
 ' go into the Lanes and Highways, crying in the
 ' Voice of Wisdom to the Sons of Men, beseeching and
 ' compelling Sinners to turn to God, to come to
 ' that Feast of Marrow and fat Things. which He hath
 ' prepared for all who will but accept of Life and
 ' Salvation: *

' AFTER these Servants of God had been thus em-
 ' ployed for some Time, it pleased their divine Mas-
 ' ter, to send forth other Labourers also into His
 ' Harvest, to assist in the same blessed Work: Not
 ' indeed such as human Wisdom would have ap-
 ' pointed, the great or wise Men of this World; but
 ' quite the contrary: the Poor (for the most Part
 ' and as St. Paul says, the *base and weak*, that thus
 ' leaving no Room for boasting, or glorying in Man
 ' whose glorieth might glory in the LORD.' §

' Some of these, after preaching the Gospel in the
 ' Streets and Highways, to their own Countrymen
 ' brought the glad Tidings to Ireland also; where, go-
 ' ing about from Place to Place, thro' Cities and
 ' Villages, they freely declared, what they had
 ' freely

* See Luke xiv. 16.—24. Prov. viii. 1.—5. and compare with
 Prov. i. 24. § 1 Cor i. 25.—31.

‘freely received, to every one that would hear. And
 ‘Glory be to God, their Labour of Love was not
 ‘in vain. He that sent them, gave their Word his
 ‘Blessing, so that many received it gladly; and
 ‘having felt its Power, to this Day bring forth
 ‘Fruit with Patience; the Fruit of Righteous-
 ‘ness, to the Glory of God.’

It was some Weeks before he had Opportunity
 of hearing them again, being obliged to take Care
 of his School in the Country. On his next Return
 to *Limerick* he heard another of them (Mr. T. W.) and
 liked their Preaching still better. But his Fondness for,
 and Attachment to the Word of God, would not admit
 of his taking Things of so high a Nature upon Trust.
 He therefore compared their Doctrine with the Word
 of God, and with the *Articles* and *Homilies* (which
 were now likewise his secondary, great Standards of
 Truth) of the Church of England; and ‘I found it,
 ‘(says he) to be consonant with both. I became daily
 ‘more and more attached to them, and their Man-
 ‘ner of Living encreased my Affection for them.
 ‘They appeared to me to be true Followers of
 ‘CHRIST, and his Apostles, adorning the Doctrine
 ‘of God in all Things.’

‘WHEN they had preached the Gospel at *Limerick*
 ‘for some Time, they came over to *New-Market*, a
 ‘Village where I then resided, about eight Miles
 ‘from thence. In a little Time there was a Society
 ‘formed’ (so they called those who met Weekly to-
 ‘gether, in order to sing the Praises of God, to pray
 ‘to Him, and to help each other on to Heaven.) ‘To
 ‘these I joined myself a Member, Sep. 29, 1749,
 ‘in order to be more fully instructed in the Way of
 ‘Salvation.

C H A P. VII.

*Giving a farther Account of the State of his Soul,
particularly of his deep Convictions.*

GOD had, by this Time, made plain his Way before his Face. His holy Word had fully informed his Understanding How a Sinner can find Favour with God. His doctrinal Scruples were all removed, and he wanted only the feeling Possession of what he believed attainable, and saw as at a Distance ; to know, by happy Experience, *the Certainty of those Things wherein he had been instructed.**

His Soul reached out with Vehemency of Desire to the Mark of the Prize of his high Calling. But yet he could not lay hold on the Hope yet before him. He could not break the Bondage of Unbelief, of which he was now deeply convinced, and under which he groaned continually. In short, he felt what can only be understood in a like Manner, and therefore not easily explained : The Sorrows and Strugglings, as well as Joys, of the truly Regenerate, being of such a Nature, that Strangers to that happy Change can have very imperfect Conceptions of. (1 Cor. ii. 11.)

His State can hardly be better described than by the following Lines,

“ Surrounded by His Power I stand,
His Work on other Souls I see ;
His Love appears on every Hand.
But O ! He hides himself from me.
The Pain of Absence still I prove,
Sick of Desire, but not of Love,
Weary of Life I ever groan,
And long to lay my Burden down.
O give me Jesus, give me more,
Thy Mercies to my Soul reveal :
Alas ! I see their endless store,
Yet, O, I cannot ; cannot feel.”

* Luke i. 4.

So it pleased GOD to suffer him to wait for some Time, looking and longing for the Beams of his Brightness, to revive and rejoice his weary Spirit.

HE particularly describes his State of Conviction ; the Manner, in which he perceived himself wrought upon, is as follows,

‘ 1st. The LORD convinced me of my Bosom Sin, that which did most easily beset me ; representing the Heinousness of it in various Circumstances.’

‘ 2dly. All my other Abominations likewise ; Sins in general, of Omission, and Commission were set in Array before me, as an Army ready to devour me ; or, as so many Devils ready to tear me in Pieces. GOD wrote them down in large Characters, so that I might well say, *My Sins were ever before me.*’

‘ 3dly. I was clearly convinced, that not only my Sins, but likewise what I called my Duties, were an Abomination unto the LORD. My *Righteousness* appeared as filthy Rags. The corrupt Tree could not bring forth good Fruit.’

‘ 4thly. The same Spirit convinced me, that I was an Unbeliever ; that I had not true Faith, and therefore no Part nor Lot in the LORD JESUS CHRIST. As an Unbeliever I was *condemned already, and the Wrath of GOD abode upon me, (John iii.)* I assented indeed to every Thing revealed in the Bible ; yet I now clearly perceived, I lacked the very true, Christian Faith. I learned from the *Methodists*, so called, and had it confirmed to me by the New Testament, that whosoever has true Faith, has with it the Remission of Sins,* and is at Peace with GOD. I read, that *whosoever believeth, is born of GOD ; and he that is born of GOD sinneth not † : But I sinned, and thence inferred, I had not Faith, neither was born of GOD.*’

5thly.

* Rom. 4. 5. and 5. 1. and 8. 1. John iii. 18. Acts xiii. 39
† 1 John v. 10. † 1 John 3. 9. and 5. 1.

‘ 5thly. I was moreover deeply convinced, that I could not help myself ; that I was utterly unable to work, either Repentance, Faith or Holiness in my own Soul, and that it was by Grace alone I could be saved.’

‘ 6thly. I was without Comfort, and miserable. My Soul was grieved, and my Heart fainted within me. I found Labour and Sorrow beyond Expression. Worldly Comforts availed nought. I had no Rest Night or Day. When I prayed I was troubled ; when I heard a Sermon, I was pierced as with Darts and Arrows. Whenever I either read or conversed, still I was broken and bruised in Heart. Thus was I stripped of all, and wretched, and blind and naked ; having neither Faith nor Power, Holiness nor Happiness. Truly there was no sound Part in me. All was *Wounds and Bruises, and putrifying Sores*. Often I could neither sleep nor eat. The Affliction of my Soul so affected my Body, that at length I was obliged to take to my Bed.’

‘ 7thly. I saw by the same Light of the Holy Spirit, the Ground of all this, namely, *Original Sin*. This I felt was the Source of all my Misery and Helplessness. *By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all, for that all have sinned.* Here I saw the Root of all Evil. Hence are we *Children of Wrath* ; banished from God, and the Tree of Life.’

THIS was his State about the Year 1749. And in Substance, I believe (tho’ All do not so circumstantially attend to it) agrees with the Experience of most of the Children of God.

ONE would not however attempt to fix a determinate Point ; making the Progress of the Work of God in one, or a thousand Persons, a Standard by which to judge of the Genuineness of the Experi-

ence of others. *There are Diversities of Operations by the same Spirit. But it is the same GOD, who worketh all in all.* And these Operations are (according to the Wisdom that weigheth the States of the Children of Men) proportioned to their different Capacities, Complexions, and various Circumstances of Time, Age, Education, Opportunities, and the like.

WITH some Souls, it pleaseth our LORD to deal more gently, than with others; as (to mention no more Examples) in the Case of *Lydia*, and the *Jaylor*, (Acts xvi.) The latter, trembling and terrified, *fell down*, prostrate, before *Paul* and *Silas*, and said, in the utmost Consternation, *What must I do to be saved!* While the former, without any such previous Terror, that we read of, had her Heart gently opened to attend unto, and receive the Words of eternal Life, *which were spoken of Paul.* And there are no doubt, thousands of resembling Instances at this Day.

“ One Way, among the Diversity of the Holy Ghost's Operations, whereby He cleanseth Souls, is, to feast them for some Moments with so much of the Substance of Things hoped for, as shall captivate them for their whole Life after, and in one Taste of the Sweetness of God, do the Work of a thousand Arguments.”

BUT in general, it may be observed, that with regard to those, whom God intends chiefly for the Service of other Souls, He gives them to feel, as they are able to bear, the uttermost of their *Nature's Death*; the Bitterness and Desert of the Sin that dwells in the Heart, as well as the wicked Works of their Life, before He shews them his Salvation; to the Intent no doubt, that being feelingly acquainted with the evil Nature of Sin, and the Wretchedness of an unregenerate State, they may be the better capable of sympathizing with, and counselling

others in like Circumstances ; and be quickened in their Endeavours of saving Souls from Death. So we read of *St. Austin, M. Luther,* Mr. Halyburton, Bolton,* (to instance in no more) and many others, who felt, as it were the Pangs of Hell, and roared thro' Extremity of Anguish, before they were enabled to call *JESUS LORD by the Holy Ghost ;* to appropriate to themselves the Redemption that is in His Blood, even the Forgiveness of Sins.

BUT in all who are begetting again to Newness of Life, there is a deep Consciousness of Want. And there never has been an Instance of true Conversion among grown Persons, where the Soul did not previously feel its Poverty, Guilt or Danger, in a greater or less Degree. Our Saviour heals none who have not a *feeling* Want, producing earnest Desires of being healed. It is the *Wearry* and the *heavy laden*, whom He calls to come to Him, that they may find Rest to their Souls. He is the *living Bread*, and the *Water of Life*, for which, only awakened Souls hunger and thirst, and with which alone, they can be satisfied. Thus,

(Glebe,

“ When Sorrow wounds the Breast, as ploughs the
And Hearts obdurate feel her softning Showers,
Her Seed celestial, then, glad Wisdom sows,
Her golden Harvest triumphs in the Soil.”

HAVING mentioned *St. Austin*, with Reference to the usual Manner of our Lord's dealing with Souls, intended for the Service of others ; and considering the Resemblance, which in some Parts of his Experience, there is, with the Experience of him before us, I persuade myself it will not be unacceptable to some Readers, to subjoin a short Account of the

* Of *Luther* (with whose Condition, that of *Mr. Ralston* was nearly parallel) it is said “ the very Venom of his Convictions drank up his Spirits, and his Body seemed dead, so that neither Speech, Sense, Blood or Heat appeared in him at one Time for a whole Day.”

the Travail of his Soul, above fourteen hundred Years ago, in his own Words,

“THOU, O LORD, didst turn me about towards myself; and tookest me from behind my Back, where I had placed me, whilst I had no Mind to observe myself, that I might see how crooked, how ugly, and deformed a Thing I was; covered over with Scabs and Ulcers: and I beheld, and abhorred. — But I, then a wretched, very wretched young Man, had also in the first Dawning of that my Youth, begged of Thee Chastity; and had said, *Give me Chastity, and Continency; but yet a while do not give it.* For I feared Thou shouldst hear me too soon, and presently heal me of that Disease and Concupiscence which I wished, rather might be satiated than extinguished. — But now was the Day come, in which I was laid naked to myself, and my Conscience began to reproach me. — I was inwardly corroded, and extremely confounded.”

“—AMIDST this great Controversy within, which I hotly disputed with my Soul in the Closet of my Heart, troubled as well in Countenance as in Mind, — My Eyes, Forehead, Cheeks, Colour, the Accent of my Voice more spoke my Passion than Words could. — There was a little Garden belonging to my Lodging, which I had the Use of. Thither this Tumult in my Breast carried me away, where none might hinder the hot Contention which was engaged within me, until concluded in that Issue, which Thou already knewest, but not yet I. — Only I was in a sober Rage and suffering a Death that would beget Life: well knowing what Evil I then was; not knowing what Good, within a little while, I was to be. — I fretted in my Spirit, and raged with most implacable Indignation against myself, whilst all my Bones cried out. — From whence such a Monster? And how can this be? Let thy Mercy enlighten me, and let me enquire, Whence such a Monster? and how can this be? —”

“THUS

“THUS, sick of Mind, and thus tormented, I was accusing myself much more severely than formerly, and tumbling and winding to and fro in my Chain, till it was wholly broken off; a small Piece only of which now held me; yet held me still. And Thou, O LORD, pressedst fore upon me in mine inner Parts, with a severe Mercy, redoubling the Lashes of Fear and Shame.—And the Point of Time, in which I was to become another Man, how much it approached nearer, struck in me so much more Horror. Yet did it not make me to recoil, or quite turn away; but only to stand in a Suspense.

Such was the Contest acted within in my Heart, only between me and myself.—But as soon as more profound Meditation had drawn out, from the very Bottom of this Sink, and laid on an Heap, all my Misery before the View of my Soul; there arose in me a mighty Tempest, bringing with it great Showers of Tears.—I under a certain Fig-Tree, threw down myself, I know not how, and gave Liberty to my Tears; and the Rivers of my Eyes ran apace. And not indeed in these Words, but to this Purpose I said, *And Thou, LORD, how long? How long wilt Thou be angry, for ever? Remember not my former Iniquities,* Ps. lxxix. 5. 8. For I well perceived I was still possessed, and with-held by them, and therefore cast out such miserable Complaints, *How long? How long? To-morrow, and To-morrow? Why not presently? Why not this very Hour, an End to my Filthiness.*”

“THESE Things I uttered as I wept with a most bitter Contrition of Spirit: and behold, I heard a Voice as from a neighbouring House, as of a Boy or Girl, I know not whether, in a singing Note, saying, and often repeating; *Tolle, Lege; Tolle, Lege; Take up and read; Take up and read.* And presently my Countenance being altered, I began with much Intention to consider, whether Children were wont in any Kind of Play to sing such Words: Nor could I call to Mind that I any where heard the like.”

“WHERE-

“WHEREUPON, suppressing the Course of my Tears, I rose up, interpreting it to be nothing but a divine Admonition, that I should open the Book, and read the Place I first light upon.——So getting up hastily, I returned to the Place where I had been sitting before, for there I had left the Apostle’s Book : (St. Paul’s Epistles, which about this Time he read chiefly) I caught it up, opened it, read in Silence the Piece of the Chapter on which I first cast mine Eyes ; *Not in Rioting and Drunkenness ; not in Chambering and Wontonness ; not in Strife and Envyng : but put ye on the LORD JESUS CHRIST, and make not Provision for the Flesh, to fulfil the Lusts thereof.* Rom. xiii. 13.”

“I could read no farther, nor was there Need : For at the End of those Lines, as it were with a new Light of Confidence and Security streaming into my Soul, the Darknes of all former Doubting and Hesitancy, was dispelled.——”

“O JESUS CHRIST, my Helper, and my Redeemer ! How sweet on a sudden became it to me, to submit my Neck to Thy easy Yoke, and my Shoulders, unto Thy light Burden. —— And what before,* it was my Fear to lose, how was it now my Joy to dismiss ! For Thou the true, and the supreme Sweetness, didst expel them from me : Thou expelledst them and thyself enteredst into me instead of them : more delicious than all Delights, but not to Flesh and Blood : more bright and glorious than all Light, but to the inward hidden Man, exalted above the Heights of all Honour, but not to those who exalt themselves.——And now my infant Tongue began to converse with THEE, my Ambition, and my Riches, and my Salvation, my LORD GOD !”

C H A P. VIII.

Of his finding Rest to his Soul.

TRULY my Soul waiteth only upon GOD ; for from Him cometh my Salvation, was the present Language of his Heart. Altho' the Night had hitherto hung upon his Soul, yet he frequently saw the Promise of Deliverance at a Distance. But now the *Day-spring from on high* began to dawn upon him. The Beamings of the divine Glory, even the glorious Love of GOD, in CHRIST JESUS, shone around him, pierced into him, and brought, at length, to his weary Spirit, the joyous Day of Salvation ; Pardon and Peace ; Life and Liberty and Love : The Manner of which he describes as follows,

‘ HAVING given an Account of my Convictions,
 ‘ I think it may not be improper to relate likewise,
 ‘ How the Son of the Promise was begotten and
 ‘ brought forth in me. And this also is the Work of
 ‘ the Holy Ghost, convincing of *Righteousness* as he
 ‘ doth of *Sin*.

‘ 1st. HE kindled in my Soul earnest Desires towards GOD. There was a Tenderness in my Heart. It began to warm and dissolve after it was broken by the Law, and scorched by the Wrath of GOD ; and to be a little comforted and encouraged.

‘ 2dly. LIGHT began to spring up in my Mind. I saw at length, not my Guilt only, but likewise the All-sufficiency of CHRIST, and his Atonement. I was convinced that He came to seek and to save lost Sinners : that He tasted Death for every Man ; that He willeth all Men to be saved, and come to the Knowledge of the Truth, in Order thereto. O what a glorious View had I of the Mercy of GOD in giving his Son, and of the unspeakable Love and Pity

of CHRIST in dying for Sinners. I was constrained to cry out, Lord, *What Manner of Love is this*, wherewith Thou hast loved us ! What is Man that Thou shouldst be so mindful of him ! But I could not yet say that *I had Redemption in the Blood of CHRIST, the Forgiveness of my Sins*. I did not experience the Merit of His Death applied to my Soul.*

* 3dly. BUT I had strong Hope that God would be merciful to my Unrighteousness, and blot out my Sins for his Name-sake. I could, as it were, see the Promise, and Pardon held forth to me, tho' as yet I was not able to lay hold of them. At certain Seasons indeed, I could be almost confident that there was *no Condemnation* to me ; and could venture my Soul upon CHRIST, for Life and Salvation. But this soon vanished away again, which convinced me it was not justifying Faith, else the Witness would be in my Heart ; for *he that believeth on the Son of God hath the Witness in himself.** And because ye are Sons, God hath sent forth the Spirit of his Son into your Heart, crying, *Abba, Father.* †

* 4thly. THERE was kindled in my Soul a still more vehement Thirst after CHRIST. Nothing could now satisfy me short of the assured Knowledge, That I had an Interest in his Blood. My Soul was sick with fervent Longings. I esteemed all Things but Dung and Dross for the Excellency of the Knowledge of CHRIST JESUS. He appeared altogether lovely to me. I beheld all Glory, all Happiness, all Riches, and Honour in the Saviour. I had no Desire after other Things : all Relish for them was gone, " Give me CHRIST, or else I die ! " Sin lost its Power, so that no Sin had Dominion over me. I was so taken up in beholding the LORD JESUS, in Reading, and in Prayer, that I had no Desire of any Thing else. Neither *the L*†

• of the *Flesh*, the *Lust of the Eye*, nor the *Pride of Life*,
 • had any Power over me. But yet, I could not say,
 • I was then a Believer. I had indeed an utter Ha-
 • tred to all Sin, and Power to forsake every Thing
 • that I believed to be offensive to GOD, and con-
 • trary to the holy Will of my LORD JESUS, whom
 • I fought and desired above all Things visible or
 • invisible.

• 5thly. AND now, about four Months after my
 • most deep Awakenings, and joining the *Methu-
 • nist* Society, the clear Day began to shine, and the
 • LORD, who is rich in Mercy, visited me with his
 • Salvation. He brought me out of the horrible Pit,
 • and miry Clay, and set my Feet upon the Rock
 • CHRIST JESUS. The particular Manner of which
 • was as follows,

• COMING into the Room where we were accus-
 • tomed to meet together, to hear the Word of Exhortation;
 • before Preaching began, I sat musing and medita-
 • ting. My Soul was looking out, and longing for
 • CHRIST, as the Watchman for the Morning, or
 • the thirsty Land for Showers. The Congregation
 • being assembled, the Servant of GOD (Mr. W. T.)
 • poured out his Soul in Prayer. And as he prayed,
 • the Power of the LORD came down in the Midst
 • of us. The *Windows of Heaven* were opened, and
 • the *Skies poured down Righteousness*. My Heart melted
 • like Wax before the Fire; especially at the Men-
 • tion of those Words, *Who is this that cometh from
 • Edom, with dyed Garments from Bozrah? This that is
 • Glorious in his Apparel, travelling in the Greatness of
 • His Strength?* And again, at the singing those
 • Words in the Hymn,

“ Behold the Saviour of Mankind,
 Nail’d to the shameful Tree!
 How vast the Love that Him inclin’d
 To bleed, and die for thee!

'Tis done ! the precious Ransom's paid ;
 Receive my Soul he cries ;
 See, where He bows his sacred Head !
 He bows his Head and dies."

' THE former Words in the Prayer, and these in
 ' the Hymn, came with such Power to my Heart,
 ' that I was constrained to cry out, *Bless the LORD,*
 ' *O my Soul, and all that is within me, bless his holy*
 ' *Name ; for He hath forgiven all mine Iniquity, and*
 ' *healed my Diseases.*

' AND now was I divinely assured that God, for
 ' CHRIST's Sake, had forgiven me all my Sins.
 ' The Spirit of God bore witness with my Spirit
 ' that I was a Child of God. *Mercy and Truth met*
 ' *together in my Heart ; Righteousness and Peace kissed*
 ' *each other.* Yea, so great was the Deliverance, and
 ' so strong the Consolation, that I could not contain
 ' myself. I broke out into Tears of Joy and Love.
 ' Having obtained such Mercy I could not but join
 ' with the Angels * to sing Praises to *Him that sitteth*
 ' *upon the Throne, and to the Lamb, who so loved me,*
 ' and washed me from my Sins in his own Blood. A
 ' new Song was indeed put into my Mouth, even
 ' of Thanksgiving unto my God.

" Honour, and Might, and Thanks, and Praise

I render to my pard'ning God,

Extol the Riches of thy Grace,

And spread thy saving Name abroad,

That only Name to Sinners given,

Which lifts poor dying Worms to Heaven.

Me in my Blood thy Love pass'd by

And stopp'd, my Ruin to retrieve,

Wept o'er my Soul thy pitying Eye,

Thy Bowels yearn'd, and founded, Live !

Dying I heard the welcome Sound,

And Pardon in thy Mercy found.

E

No

No Condemnation now I dread,
 JESUS, and all in Him is mine ;
 Alive in Him, my living Head,
 And cloath'd in Righteousness Divine,
 Bold I approach th' eternal Throne,
 And claim the Crown thro' CHRIST *my own.*"

' I had often in private cried aloud to God, yet,
 ' it was not till now, that I did so in the Congrega-
 ' tion. But my Wound being healed, a Necessity
 ' was laid upon me to declare what the LORD had
 ' done for my Soul. In the same Hour another
 ' who sat next to me was filled with Joy and Peace
 ' in believing. We both withdrew to another
 ' Room, and gave Thanks and Praise to God to-
 ' gether.

All Glory and Praise to JESUS our LORD !
 His ransoming Grace we gladly record,
 His bloody Oblation, and Death on the Tree,
 Hath purchas'd Salvation, and Heaven for me!

The Saviour hath died for Me, and for You,
 The Blood is applied, the Record is true ;
 The Spirit bears Witness, and speaks in the Blood,
 And gives Us the Fitness for living with God !

' AND now I felt of a Truth that Faith in CHRIST,
 ' is *the Substance*, or Subsistence of Things hoped for, and
 ' an *Evidence of Things not seen.*' God, and the Things
 of the invisible World, of which he had only heard
 before by *the Hearing of the Ear*, appeared now in
 their true Light, as substantial Realities, and for
 him. O Yes,

Faith lends its realizing Light ;
 The Clouds disperse, the Shadows fly,
 The invisible appears in Sight,
 And God is seen by Mortals Eye.

The Things unknown to feeble Sense,
 Unseen by Reasons glimmering Ray,

With

With strong commanding Evidence
Their heavenly Origin display.

God, thro' Himself we understand
When He, Himself in us hath shone,
We see His All-creating Hand,
And *feel* a God thro' Faith alone.

' I could now lay hold on CHRIST, and the Promises of GOD thro' Him. Faith in His Blood brought Heaven into my Breast, and filled me with *Righteousness, and Peace and Joy in the Holy Ghost*. It gave me to see a reconciled God, and an All-sufficient Saviour. And thus was it an *Evidence* to me. Thro' this Faith I could say, CHRIST loved *me*, and gave Himself for *me*. O, this is the Gift of GOD ! *Faith of the Operation of the Holy Ghost.*'

AND it is a Gift which GOD delighteth to bestow, and which, Souls feeling the Want of, and asking of Him, are sure to receive. Our LORD is no Respector of Persons ; *for every one that asketh, receiveth ; and whosoever shall call upon the Name of the LORD shall be saved.* He rejecteth, despiseth no Man, but such as abusing their own Mercies, reject, and stay away from Him. He delighteth in the Prosperity of his Creatures, and not in the Death of Sinners. Fear not then thou poor afflicted one, tossed with Tempest, and not comforted ; thy God will come and save thee. What tho' thou liest *among the Pots*, scorched and black thro' Temptation and Sin, yet continue to look to JESUS ! He will make thee *as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold.* Ruined and forsaken, deformed and destitute, as thou seemest to appear, nevertheless, I faith JEHOVAH, *will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires.* Thy Wilderness Soul shall be *like Eden*, and thy desert Heart *like the Garden of the LORD.* *Instead of the Thorn shall come up the Fir-tree, and instead of the Briar shall come up the Myrtle-tree.* *In Righteousness shalt thou be established :*
thou

thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come near thee. Yea, thou shalt also be a Crown of Glory in the Hand of the LORD, and a Royal Diadem in the Hand of thy God! Only wait at the Posts of Wisdom's Doors. Strive to enter in. Let ONE Thing I do, be your Motto. Determine to know nothing but JESUS, and Him crucified; for it is in Him, that all these Promises are Yea and Amen, firm and certain to every Believer. Therefore faint not. Be strong. Yet a little while, and thou shalt prove, to thine eternal Comfort, that the same LORD over all, is rich unto all that call upon Him.

C H A P. IX.

Of the Confirmation of his Soul in the Grace of God, and the happy Effects which it produced in him.

HE lived now as in another World. *Behold, God is my Salvation*, went through the whole of his Heart and Conduct. His Soul was delighted with those good Things reserved for, and enjoyed only by such as love God. He so *tasted* that the LORD is gracious, as left no Room, at present, for evil Reasonings, and entirely engrossed his whole Body and Soul for God. The Overflowings of his Joy corresponding in Degree with his former Sorrow, rendered him happy beyond all Description.

AND this, as may be observed in the Experience of the Faithful, is commonly the case; the Peace and Joy of justified Souls, being usually proportionate to their previous Distress; God in this respect likewise, comforting them according to the Time where in He had shewed them Trouble. And may not hence be accounted for, in some Measure, the Difference in Degree, between the sensible Enjoyments

ments of the Children of God, and that variety of Expression whereby different Persons describe their Condition, who, notwithstanding, may be equally approved of God? The grand Enquiry is "Am I really converted? Am I *now* at Peace, and in Fellowship with God my Saviour?" If so, Is not the precise *How* and *When*, immaterial? Such Persons then as have been led by slow, and gradual Steps; who have by a comparatively easy Transition passed from *Darkness to Light*; who being *allured*, and brought *into the Wilderness*, have been brought out *leaning on the Beloved*: Let them give Glory to their Deliverer, and not, on this Account, perplex themselves with Scruples for having been so gently dealt with. Let them live only for HIM, glorying only in his crucified Person, in whom they are, and so doing, they shall be finally found approved, in the Presence of God and of his holy Angels.

His Happiness now received daily Increase from the undoubted Assurances which he continually received of the Genuineness of his Change. He proved his Work, and had therefore rejoicing in himself. (*Gal. vi. 4.*) He saw every rising Sun with renewed Pleasure, and the returning Night with added Strength: when he lay down, the Banner over him was Love; even while he slept his Heart waked, and when he awoke he was still with HIM! How fair and how pleasant art thou, O Love, for Delights! In short,

"He could not believe
That he ever should grieve,
That he ever should suffer-again!"

He observes, 'The more I compare my Experience with the Word of God, and with the Experience of his Children, I am the more confirmed that it is no Delusion, no Fancy; but a real Work of God, a saving Change wrought in my Soul by the Spirit of God, through Faith in the LORD JESUS CHRIST. I am persuaded how-

‘ ever, that the *natural Man*, (1 Cor. ii. 14.) cannot receive the Things of the Spirit of God. He has, neither Eyes to see, nor a Heart to Understand them. A Stranger doth not intermeddle with this Joy. It is *the hidden Manna*, and the *white Stone*, and the *new Name* (of Adoption) written thereon, (Rev. ii. 17.) which no Man knoweth save he that receiveth it. Glory, Glory be to God on high !

‘ Now did I find the Yoke of CHRIST to be easy indeed, and his Burden light. His Thoughts and Commandments were sweet to my Soul, sweeter even than Honey to my Tongue. It was my Comfort all the Day long to praise my LORD, and to walk in the Ways which he set before me. He created me unto good Works, and I chearfully walked in them.’

THE LOVE of GOD being thus shed abroad in his Heart, enabled him rightly to love his Brother also. His Soul was drawn out in good Will and tender Affection to every Creature : Neighbours and Strangers, Friends and Enemies. ‘ I could (says he) unfeignedly love them that hated me, and pray for them that despitefully used and persecuted me !’ Thus truly evidencing himself, to be a Child of his Father in Heaven.

BUT he did not stop here. His Soul thirsted more and more for the Image of GOD, all the *Mind that was in CHRIST JESUS*. He followed after, and longed for, an entire Renovation ; for nearer and stronger Union, and Communion with the LORD JESUS : Nor could he be at all easy, otherwise than in a free and near Access to Him, and a sweet Enjoyment of his gracious Presence. His one, constant Cry was, ‘ Make me holy. Fulfil in me all the good Pleasure of thy Goodness, and the Work of Faith with Power.’ For this he struggled, and pleaded much with GOD. He truly agonized to enter in, often saying in Effect,

With

“ With me I know, I feel thou art ;
But this cannot suffice,
Unless Thou plantest in my Heart
A constant Paradise.

My flutt’ring Spirit fatigues my Breast,
And swells, and spreads abroad,
And pants for everlasting Rest,
And struggles into God.”

This was early his Mark, and the glorious Prize
at which he aimed throughout the Residue of his
Christian Race.

HIS Enjoyments were hitherto, with scarcely the
smallest Alloy, having had, not so much as a Doubt
concerning the *reality* of what had passed in his Soul.
The Fury of the Oppressor was so restrained, and
the Light of divine Truth so abode with him, that
he continually set to his Seal that *GOD is Love*, and
taketh Pleasure in the Prosperity of his Children.
All Fear of Death and Hell was removed from him ;
neither had Sin any Dominion over him. ‘ GOD
(says he) gave me the Victory thro’ our LORD JESUS
‘ CHRIST, whose Righteousness was imputed to me
‘ for the Remission of my Sins ! ’

‘ THEREFORE did I know that I was a Child of
‘ GOD, *under Grace*, because Sin did not reign in my
‘ mortal Body, that I should obey it in the Desires
‘ thereof. * If so much as an evil Thought was at
‘ any Time injected, or the Remains of the *old Man*
‘ began to stir in me, I had immediate Power to
‘ resist and overcome them !

‘ TEMPTED indeed I was ; but in every Tempta-
‘ tion there was a Way made for my Escape. When-
‘ ever the Enemy came in upon me as a Flood, JE-
‘ sus appointed *Salvation for Walls and Bulwarks* a-
‘ round me. He lifted up a Standard against him,
‘ and

‘ and frustrated all his Councils : For greater is
 ‘ *that was in me, than he that is in the World.*

‘ I may say in few Words, that the Kingdom
 ‘ God was *within me*. I fed upon Marrow and Fat-
 ‘ ness, and with Comfort drew Water out of the
 ‘ Wells of Salvation. Sin, and Temptation, and
 ‘ Pain fled before the LORD JESUS, who *dwelt in my*
 ‘ *Heart by Faith*. I walked and talked with God all the
 ‘ Day long. Whatsoever I believed to be His Will
 ‘ I did to the uttermost of my Power; with my whole
 ‘ Heart. Prayer, Reading, Fasting, Watching, Com-
 ‘ municating, and Christian Fellowship, were the
 ‘ Joy of my Soul. The Commandments of God,
 ‘ and His holy Laws, were my Delight. I not only
 ‘ rejoiced ever more, but prayed without ceasing,
 ‘ and in every Thing gave Thanks, whether I eat
 ‘ or drank, or whatever I did, it was indeed *in the*
 ‘ *Name of the LORD JESUS, and to the Glory of*
 ‘ *God !*

And now, O God, who can enumerate all thy
 Mercies ! Who, those which he hath experienced in
 himself alone ? JESUS, thou faithful and true Wit-
 ness, in whom all the Promises are *yea and Amen, to*
the Glory of God the Father ; Who can ascribe wor-
 thy Praise to Thee, for thy wonder-working Love
 towards the Children of Men ! How truly dost Thou
 bruise the Serpent’s Head, raising thy Redeemed from
 the Chambers of Death and Misery, to the Enjoy-
 ments of Paradise and Glory ! Sing O ye Heavens,
 and shout all ye lower Parts of the Earth, for this
 is *our God*, that changeth not. Still let thine Arrows
 be sharp in the Hearts of thine Enemies, ’till crying
 unto Thee for Mercy,

They fall before thy Cross subdu’d
 And feel thine Arrows dipt in Blood !

That experinced the Virtue of thine all-powerful,
 all-cleansing Blood, washing us whiter than Snow,
 we may live, only to testify our Gratitude to THEE
 thou

thou crucified Lover of Human Souls, who savest
to the uttermost all that come to God by Thee !

The following beautiful Lines, with which I profess I am always delighted, are so expressively applicable to him, in this Part of his Experience, that must not deprive the Reader the Pleasure of them.

“ HOW happy are they,
Who the Saviour obey,
And have laid up their Treasure above :
Tongue cannot express,
The sweet Comfort and Peace,
Of a Soul in its earliest Love.

That Comfort was mine,
When the Favour divine,
I first found in the Blood of the Lamb ;
When my Heart it believ'd,
What a Joy it receiv'd,
What a Heav'n in JESUS's his Name !

JESUS, all the Day long,
Was my Joy and my Song ;
O that all His Salvation may see !
He hath lov'd me, I cried,
He hath suffer'd and died,
To redeem such a Rebel as me.

I rode on the Sky,
Freely justify'd I,
Nor envied *Elijah* his Seat ;
My Soul mounted higher
In a Chariot of Fire,
And the Moon it was under my Feet.

O the rapturous Height
Of that holy Delight,
Which I felt in the Life-giving Blood !
Of my Saviour possess'd
I was perfectly blest,
As if fill'd with the Fulness of God !”

C H A P. X.

*His Employment amongst his Christian Brethren
and the Treatment he met with from the World.*

THE Treasure of Light and Love, which God had put into the Soul of his Servant, began now, to shine clearly to others. They could easily discern an amazing Change in his very Aspect, as well as Tempers, and Conduct in general. The calm, and at the same Time, divine Chearfulness and serenity of his Soul, rendered him a desirable, as well as useful Member of their religious Meetings. And the loving Zeal which he felt for promoting the Glory of his dying God, prompted him to exert himself with much Fervour in the Service of his Neighbour.

Thus with a Heart set on Fire, to pay, at least some small Returns, for all that Ocean of Mercy, and Love which he had experienced in himself, he sought Opportunities, and embraced every Occasion of imparting all the Good which he possibly could to others; till it seemed good to those who directed their religious Exercises to appoint him Leader of a Class, (so called) That is, a little Company of Christian Friends, mutually agreed, to meet together Weekly, in order to their Furtherance in the Way of Godliness: One Person of which was stiled Leader.*

(THIS

* Those who would be fully informed of the Rise, Nature, and Design of those Classes, and concerning the People called *Methodists* in general, may, perhaps, receive Satisfaction from the *Plain Account* of them, mentioned in the Catalogue of their Books,

THIS was the little Office assigned him at present, which 'My Business (says he) was, 1st. To see each Person in my Class once a Week, and if any were absent, to enquire into the Cause. 2. Whenever we met together, to sing Psalms or Hymns, and to pray with them. 3. To examine how their Souls prospered, and what Progress they had made the preceding Week in the Way of the LORD?' Whether they were unanimously determined to serve God with their whole Heart? If any had fallen into Sin, they were reprov'd; if tempted, they were comforted and encouraged; and those who ran well, adorning their Profession in all Things, were exhorted still to press forward, and give Glory to God.

AFTER a faithful, and friendly Examination of each other (between which and the Popish *Auricular Confession*, with which some have erroneously, or unkindly parallel'd it, there is scarcely the most distant Resemblance) they concluded with praising God, and Prayers suited to their several Conditions.

BUT besides this, he met with the whole Society two or three Times a Week, when with Praises and Prayers, there was always a Word of Exhortation preached or read. And it pleased God, to testify His Approbation thereof, by the singular Display of his Presence amongst them; by replenishing their Souls with Abundance of his Grace and heavenly Benediction.

AND, 'O (adds he) how wonderfully did we experience the Power, and Love of God, whenever we made Prayer and Supplication to Him! we had a Heaven amongst us; a Paradise within us! The LORD poured such Peace and Joy into our Hearts, and we were often so happy that we did not know how to part. We lived as Brethren, and strove together for the Hope of the Gospel. We were
of

• of one Heart, and of one Mind, in the Presence of
 • God. And is not this the Communion of Saints?

So dear the Tye, where Souls agree
 In JESU's dying Love;
 Then only can it closer be,
 When all are join'd above!

MEANTIME, his hitherto (since he was justified) undisturbed Repose, began to be sorely assaulted. His Relations now took a second Alarm. 'They thought (says he) that I was turned Heretick altogether.' To forsake the Church of *Rome*, and declare himself a Member of the Church of *England*, was bad enough, and with them Matter of much Displeasure; but to become a *Methodist* beside! * This they judged the very Consummation of Apostacy, and gave him up as undone for ever. And it was not only his Kindred, who so judged of him, 'But (adds he) my Neighbours in general were like-minded with my Relations, and not those only of the Church of *Rome*; but several likewise who called themselves Protestants. They were extremely angry that I should, as they called it, "change my Religion."

'AND now did I see plainly, that Persons of every Denomination, who are yet in their Sins, under the Guilt and Power of them, are at Enmity against CHRIST. And that Protestants, as well as Papists, have naturally a Spirit of Calumny and Per-

* In reality this is no Alteration of the Case; it is in this Respect no more than a Name: a true *Methodist* (for they are not all *Israel* who are called *Israel*) being no other than a true Churchman. They make not so much as a Pretence to be a distinct, independent Body of People. They are properly a *Religious Society*, (not a new Thing in *England*) consisting, for the most Part of professed Members of the Church of *England*; whose only Design is to promote amongst each other, and Mankind in general, the genuin Religion of JESUS CHRIST. And may therefore be properly considered, as a seasonable assistant in an Age, not the most religious; and as, a faithful Servant to Protestant Churches in general.

‘Persecution.’ Alas, Names and Opinions, what are they? They do not, cannot alter the Nature of Men or Things; and Experience abundantly shews, how little Influence they have over the Tempers and Life of the generality of Mankind. ‘Reformed and unreformed (adds he) I found to be just alike; and that many who spoke against the Pope and Inquisition were themselves in reality of the same Spirit.’

‘WHEN I was first converted, I had no Notion that People could hate, and speak Evil of me, for fearing God, and working Righteousness.* But Experience has taught me otherwise. I soon found the Truth of the Apostle’s Words, That *all who will live godly in CHRIST JESUS, shall suffer Persecution*, (2 Tim. iii. 12.) Relations and Acquaintance, and Neighbours, Rich and Poor, Old and Young, Clergy and Laity, were all against me. Some said I was an Hypocrite; others that I was mad; others, judging more favourably, that I was deceived. Many that before thought well; yea, highly of me, knew not now how to harbour a good Thought of me.’

BUT when GOD speaks powerfully to the Heart, the Sentiments and Words of Men, be they never so flattering, censorious, or threatening, make but little Impression. He was therefore so far from being moved by this Treatment, that it became to him, rather a Confirmation of the Doctrine of the Son of GOD, who says, expressly, *Wo unto you, when all Men shall speak well of you; and blessed are ye when Men shall revile you, and persecute you, and shall say all Manner of Evil of you falsely for my Name-sake.*

* This is not indeed the *avowed* Reason of the Opposition which the World has in all Ages made to the Servants of CHRIST. But that it is the *true* One the Scriptures abundantly testify.

' Or a Truth *the World lieth in the Wicked One.*
 ' And they who are after the Flesh, will hate and
 ' persecute them that are after the Spirit. The De-
 ' vil hates CHRIST, and his Children. It is the
 ' Spirit of CHRIST in His Children, which that
 ' evil Spirit in the *Children of Disobedience* so violently
 ' opposes. The Spirit of the World *lusteth to Envy.*
 ' The Devil envied *Adam*; so did *Cain* his Brother
 ' *Abel*: And as it has been of old Time, so is it at
 ' this Day. *Light can have no Communion with Dark-*
 ' *ness; neither CHRIST with Belial.* In this Respect,
 ' *there is nothing new under the Sun*; but *that which*
 ' *hath been, is the Thing that is.* The true Wor-
 ' shippers of God, under the Old Testament, and
 ' the sincere Disciples of CHRIST, under the New,
 ' have been evil treated by those among whom they
 ' lived.* They hated them, because their Works
 ' were righteous. And so it is even now. §

§ The Opposition he met with, partly from those of his own
 Household, and partly from many others of different Denomina-
 tions, together with that which he saw was made to the People
 called *Methodists* in general, then in *Ireland*, (their preaching Houses
 burned, Goods rifled, Persons persecuted, and even Scriptures pro-
 faned, by Ballads in one Hand, and the Bible in the other, singing
 profanely thro' the Streets among the baser Sort of People;
 promoted thereto, even by dignified Persons) gave Occasion to these
 Observations. But what inexpressible Reason have the Inhabitants
 of these Nations to bless God that those kinds of Outrages are
 not authorized—and that our Government has so effectually pro-
 vided against injuring the Innocent of every Denomination.

* See Acts 4. 8. and 19. and 28. Heb 11. 1 John iii. 12, 13

C H A P X I.

*His Providential Appointment to labour for the
Good of his Neighbour, by preaching the Gospel.*

HE had from his first, thorough Awakening, a Love to, and Concern for the Souls of others, which was quite new to him. The same Cause which made him so solicitous for his own Salvation, could hardly fail of producing in him a tender Sympathy for the Souls of his Neighbours, that is, every one: and the painful Apprehensions which he had of his own Danger, impelled him to warn others also, whom he judg'd to be in like Circumstances. The Hand of God was, no doubt, in this, as well as in the whole Series of his preceding Conversion. His unsearchable, and adorable Wisdom, had appointed him (as the Event plainly declared) to become an Instrument of saving Souls from endless Misery; having first prepared him for it (without his Knowledge of any such Design) by the Hell, and Heaven, so to speak, of his own Experience.

EVEN before he had obtained Mercy, he began to warn others; exhorting all, with whom he had any Sort of Intercourse, to *flee from the Wrath to come*. Thus, (as he observes) ' while I was in Unbelief ' myself, I sometimes forgot my own Condition thro' ' Eagerness of Desire, for the Salvation of other ' Souls.'

MEAN Time it was frequently impressed upon his Mind, ' You must preach the Gospel. Thou shalt ' bear publick Testimony to the Truth of God,* ' by openly declaring His Loving-Kindness, in the Redemption of the World. But he often resisted the

* Is this kind of Impulse, or any thing resembling it, what our Church Means in her solemn Form of Ordination, by that weighty Question (O that it were duly attended to!) to all her Candidates for holy Orders.—“ Do you trust you are inwardly moved by the Holy Ghost to take this office upon you ? ”

Thought, urging the Impossibility thereof, from a Variety of Considerations, and saying in Effect, *Send by whom Thou wilt send ; but send not me.*

Yes, well Thou know'st I did not seek,
Uncall'd of GOD, for GOD to speak,
The dreadful Charge I sought to flee,
“ Send whom Thou wilt, but send not me.”

INDEED, tho' he might have never so much desired it, in Submission to the Will of GOD ; nevertheless, when the Thought first presented itself to him, being a conscious Unbeliever, he might have justly said, and it was the Language of his Heart,

“ How shall I teach the World to praise ?
Unchang'd my Heart, unloos'd my Tongue ?
Give me the Power of Faith to prove,
And JESUS shall be all my Song.”

IT is indeed a poor Case, when Ministers preaching the Gospel, Repentance, and Remission of Sins, through Faith in the LORD JESUS CHRIST, cannot experimentally say of themselves, *We are Witnesses of these Things.*

Heralds of Grace would you commence ?
Of this, first, self-experienc'd be ;
First, thro' those Wounds you would dispence,
Yourself be reconcil'd and free :
When pard'ning Love and Grace you find,
Then publish them to all Mankind.

INFLUENCED by these Kinds of Considerations, he could not, while he remained himself under the Bondage of Unbelief, think of publishing Peace and Liberty to others. But the Case was, in some Degree altered, after he had tasted that the LORD is gracious. He was then drawn out more abundantly with Love to Souls, and his Conviction became still
Stronger

stronger, that he must preach CHRIST JESUS to the People.

THIS put him upon earnest Prayer, and frequent Fastings, to know, assuredly, the Will of God, in a Matter, which he rightly judged of so great Moment. 'I prostrated myself before the LORD (says he) and intreated Him, to shew me His Pleasure herein; to convince me by His Holy Spirit, whether the Thoughts of my Heart were according to His holy Will, and whether I ought to speak in His Name; or if I was under a Delusion, to shew me this also, and deliver me from it. I could appeal to the Searcher of Hearts, that I desired only to glorify Him, and do His Will in all Things.' He conducted himself in it with all possible Secresy; being even then persuaded, that the Affairs of God are to be carried on without Noise; and that no Ostentation should be used even in forsaking all to serve CHRIST, in this, or any other Way. And yet, to see him employ'd always for God, spending his Time only in reading, writing, exhorting others, and in profound Meditation, it was easy to imagine that he either projected something for God's Glory, more than could be executed by him in private; or, at least, that whether he had any such Design, or not, God meant it concerning him.

HE still kept the Affair within his own Breast, having mentioned it to no one Person whatsoever; till from some Words he occasionally dropped, one Day among his Brethren, one of them gathered, that he had some Thoughts of that Kind. At length it became Matter of much, and earnest Prayer, among the most serious of his Christian Acquaintance, with whom, afterwards, he held frequent Conversations on the Head; being fearful of taking one Step in a Matter of so great Importance, without the clearest Intimations of the divine Good-Pleasure.

HE had a weighty Sense of the Greatness, and Awfulness of the Work, and wanted not his Discouragements from many a Quarter, such, as had he conferred only with *Flesh and Blood*, consulted his own Ease, and secular Advantages, would have entirely deterred him from ever attempting a Labour, exposing him to so many Difficulties and Temptations. His Want of Academical Education, Honour and Dignities (the only recommendatory Ministerial Qualifications to the greater Part of Mankind) he knew would expose him to the Censure of many; and he well knew, that to engage in the Endeavour of saving Souls from Death, was to commence War with *Satan*, and all the Sons of Disobedience; nevertheless, being fully persuaded of the Will of God, and not knowing how soon he might be in another World, the great Concernment of miserable Souls, prevailed with him, at length, to engage in it: concluding, that if but one or two Persons, might by his Means be won to God, it would easily recompence any Treatment he might meet with in the World. He was fully disposed to sacrifice his Reputation, as well as Life, to advance the Kingdom of the Son of God.

HE judged that the Knowledge of Languages, and other Branches of human Literature, are highly expedient, and in some Cases necessary; but that however, they are not absolutely so, in order to qualify a Man for preaching the Gospel with Success. He knew that he might understand *sound Doctrine*, and *bold fast a Form of sound Speech*, without the Knowledge of either *Latin, Greek, or Hebrew*. He nevertheless, at no Time spoke disrespectfully of Learning: quite the contrary; but yet perceived with Adoration and Amazement, the Signification of St. Paul's Words, with Reference to the divine Oeconomy, in the Management of the Affairs of His Kingdom: *After that in the Wisdom of God*; according to his wise Disposals, leaving them to make the Trial, *th world*, whether *Jewish or Gentile*, by all their boasted *Wisdom*
knew

knew not God, it pleased God by the Foolishness of Preaching to save them that believe. (1 Cor. i. 21.)

HE well knew by this Time, that it is *the Inspiration of the Almighty*, that giveth heavenly Understanding, which only, avails here ; that the most shining Abilities, natural or acquired, without *the Wisdom that is from above*, and the Anointing of the Holy Ghost, are, in the Account of God, in respect of *bringing Sons to Glory*, lighter than Vanity ; nor better than *sounding Brasi, or a tinkling Cymball*. In Fact, that the Learning of this World, used otherwise, than in Subservience to the true Interests of JESUS CHRIST, in teaching, and vindicating Simplicity, and Purity of Heart, and Subjection in Life to Him, rather feeds the Pride of human Understanding, and makes a Person more like *Satan* than he would be without it. But that rightly used, it is a good Gift of God, and greatly conducive to His Glory.

INDEED from his earliest Days, it cannot be learned that he neglected any Means which was in his Power, for the cultivating his Understanding. But he now *set himself* to this Point ; impelled as it were thereto, from his still being more abundantly pressed in Spirit, concerning the Matter which he had so long in debate with himself ; but which was made now every Day, more plain to him. He therefore applied with all Diligence to what he judge the most suitable Studies ; in which he spent the greatest Part of his waking Hours. The *World & Life* had however, the chief Share of his Attention. He made this his one, favourite Study an Delight, from this Time especially, till he could work no longer. In Truth

—above his Years

The Law of God he read, and found it sweet
Made it his whole Delight, and in it grew
To great Perfection.

Milton

He read it much upon his Knees, in the Spirit of Prayer. The following is a Specimen only, of his continued Practice 'LORD JESUS, I lay my Soul at thy Feet to be taught and governed by Thee. Take the Vail from the Mystery, and shew me the Truth as it is in Thyself. Be Thou my Sun and Star, by Day and by Night!' This was the Way in which he sought for Wisdom to win Souls, and by which his Profiting so visibly appeared to all Men.

His encreasing Knowledge in the Things of God, was an additional Confirmation to him, of the divine Appointment concerning him. The hidden Treasures, and Depth of Truth in God's Word; His mysterious Wisdom in the Methods of Salvation, were every Day, more and more clearly revealed to him. The sealed Book was now opened, and thereby, thro' the Assistance of *the Spirit of Truth*, his Judgment grew clearer, and stronger, in the fundamental Doctrines of Repentance, Justification and Holiness. He professes that, If at any Time he was in Doubt concerning any Point of Doctrine, or the Sense of any Passage of Scripture, his divine Instructor convinced him, That, either it was not needful for him to know it then; or if it was, directed him, either immediately by Himself, through some divine Impression, or the providential Provision of some Person or Book, whereby his Doubts were always solved.

THE Concern which he felt for the Salvation of his Neighbour still encreased upon him, and a burning Desire that every Body might be as happy in the LORD JESUS, as he felt himself, engrossed all his Thoughts, and employed them about the most probable Means of effecting his Desire. 'The Spirit of God (says he) now convinced me clearly, not only of Sin and of Righteousness in my own Soul, but likewise How the Work of Conversion is to be carried on in the Souls of others. I was athirst for divine Knowledge. I desired to be ever

ever in the School of Christ, learning the Lessons of his Grace. The Glory of the LORD often passed before me in Prayer, and the Light of Eternity shone upon my Soul, while my LORD fed me as with Marrow and Fatness !

C H A P. XII.

He begins to Preach.

WHAT he had done hitherto, with Reference to the Conversion of Souls, was only as Occasions offered themselves, and Necessity obliged him to. The Peace, and Perfection of his own Soul, being his main Object of Concern, 'till Providence, having designed him for evangelical Use in the ministry of the Gospel, put him upon other, and more extensive Measures for promoting the Kingdom of JESUS CHRIST.

He began to consider more nearly, that Souls having cost our Saviour so dear, nothing could be done more acceptable to Him than to prevent their Loss ; and that the Glory of God's Majesty, did most shine in the Salvation of Sinners purchased with the Blood of his Son. These, and such like Considerations kindled in him such Love to all Mankind, that he could no longer refrain from exhorting, first his Christian Brethren, with all Fervour, to devote their Hearts without reserve to God ; and so indeed, every Soul with whom he had any Sort of Intercourse. His Heart bled for poor careless Sinners against God, and their own Souls. The Word of the LORD was in him, so that he could not but speak. He knew not how to forbear publishing as on the House-Top that infinite Love which dealt so graciously with himself. It is not enough (as his Conduct spoke) that I serve our LORD : all Hearts must love Him, and all Tongues must praise Him !

GOD.

GOD touched his Heart in such a Manner as to leave no Doubt whether this Appointment of him was from Heaven; and the Concurrence of outward Providences so confirmed his internal Persuasion, that he could not, without manifest Disobedience, refuse to comply. Thus, freed from all farther Wavering and and Irresolution within himself, he became settled and confirmed in entering upon that Employment, (tho' exempt from Ease and Honour; exposed to Contempt, and irksome to Flesh and Blood, however) which he verily believed, he should wish he had done at the Hour of Death, and in the Day of Judgment, when an Account must be rendered to GOD of all Human Words and Actions.

DESIROUS therefore of a more enlarged Sphere to exercise his LORD's Talent, and the Period of Time, affording a providential Provision for it, even out of the ordinary Way; he took the Opportunity of his present Connexions, and without looking farther, pursued the following Measures. 'I opened, (says he) my Mind to that Man of GOD, the Rev. Mr. *John Wesley*. I spoke my Thoughts freely, and without Disguise, desiring his Advice on the Occasion; which he sweetly and humbly gave me: adding withal, That I might write to him afterwards. I did so, giving him a brief Account of my Conversion to GOD, and of what I experienced in my Soul concerning Preaching. His Answer was as follows,

"My dear Brother,

It is hard to judge what GOD has called you to, till Trial is made. Therefore when you have an Opportunity, you may go to *Shronil*, and spend two or three Days with the People there. Speak to them in *Irish*."

SHRONIL is a Village in the County of *Tipporary*, distant from the Place he then resided at (*New-Market*) about Thirty *English* Miles. The Inhabitants, many

to

to whom were Protestant Dissenters, had sometime before gladly received the Word of God from the *Methodists*. Thither he went, accompanied by one of his own Brothers, and another of his Christian Brethren; having been commended to the Grace of our LORD JESUS CHRIST, by the earnest Prayers of several of the Children of God. 'We walked it, (says he) and gave ourselves to Prayer, conversing of the Things of the Kingdom of Heaven, and exhorting those we met with in the Way to fear the LORD, and depart from Evil.'

THEY arrived there the next Day, which was in July 1750. The Brethren received them kindly in the LORD, tho' they were unknown to them by Face. And having had Knowledge of his Errand, and informed their Neighbours, there were assembled in the Evening in a large Barn, a considerable Congregation, to whom, for the first Time, he preached the Word of GOD, choosing for his first Text, the Words of St. Paul, *Therefore we conclude that a Man is justified by Faith without the Deeds of the Law.**

He did so again the next Morning, on *Being justified by Faith, we have Peace with GOD, thro' our LORD JESUS CHRIST, (Rom. v. 1.)* And in like Manner, Morning and Evening, during the few Days he stayed among them.

AND the LORD bore Testimony to the Word of His Grace. For altho' some, (as has always been the Case,*) contradicted and mocked, yet others were deeply affected; and some were turned to the LORD, 'So gracious was GOD (as he adds) to own the Labour of his poor Creature, and to bless the Word of his weakest and meanest Messenger. Not unto me, but unto thy Name be the Glory!

* Some said he is a good Man, others said nay, but he deceiveth the people. Some believed and some contradicted and blasphemed: So it was in the Days of our LORD, and of his Apostles, and will it not be so to the End of World?

* Rom. ii. 28.

' Glory ! O God, Thou hast done the Work.
 ' Thou didst give the Word, and didst also apply
 ' it ; for Thou only canst turn the Hearts of
 ' the Disobedient to the Wisdom of the Just. O
 ' my God, stand by me still ; and as hitherto Thou
 ' hast helped me, never leave nor forsake me. But
 ' keep my Soul in Peace, and give me a humble,
 ' and a meek Spirit. Let me labour diligently in
 ' thy *Vineyard*, and spend my Life and Strength in
 ' the Labour of Love. Amen, LORD JESUS !'

' THUS have we brought to a Conclusion what was
 proposed in this first Part ; having seen him from his
 Youth, thro' the various Stages of the Travel of his
 Soul, the whole Process of his Conversion, till his
 Heart being set at Liberty, by the Son of GOD, he
 began to run the Ways of His Commandments with
 great Joy ; and to publish the *Voice of Wisdom* to all
 around him. It remains, to give some Account
 of his Labours, various Trials, and Success in the
 LORD's Work, together with the general Tenor of
 his Life, and Experience, till GOD was pleased to
 call him HENCE.

END OF THE FIRST PART.





T H E
L I F E and D E A T H
O F
M r . T H O M A S W A L S H .


P A R T the S E C O N D .

Not more remote from *sufferings*, than from *Him*,
Whose lavish hand, whose love stupendous pours
So much of deity on guilty dust.

Virtue's Apology,

C H A P . I .

Of his entire Application to Preaching the Gospel.

 T being now, no longer Matter of doubt,
what the Will of God was concerning
him ; Trial having been made, and the
Fruit answering to the Design, he re-
solved to defer no longer, stirring up the
Gift of God which was in him. Setting aside there-
fore every other Concern; and Employment, he de-
voted himself entirely to the Work which he be-
lieved God had assigned him. He set out with a
Resolution to give himself up wholly to the Dictates of
the *Holy Ghost*, and to be ready to go what Way so-

G

ever

ever the Voice of Heaven should call him. And that his Understanding might not be dissipated, and scattered upon divers Objects, and so have less Force to enter deep into the Things of God, he began his Work with applying himself altogether to the Study of the Holy Scriptures, and to Prayer. And the Proficiency, which by those Means he made daily, in *the Wisdom that is from above*, quickly appeared. He truly laboured in the Word, and faithfully and fervently enforced the divine Truths he learned therefrom. His Soul became strangely enlarged in Labours of Love for the Salvation of his Neighbour; while he imparted to them abundantly, what God had so richly, and so freely bestowed upon him.

THE Words of our LORD JESUS CHRIST were in general exceeding precious to him; and from his first Acquaintance with them, his whole Delight and his Counsellors. The whole of his following Conduct, to his Death, seemed influenced by those Words of CHRIST (applicable to all real Christians) *Ye are the Salt of the Earth. Ye are the Light of the World. A City set upon an Hill cannot be hid: Neither do Men (much less God) light a Candle, to put it under a Buskel, that is, hide it; but on a Candlestick,** that it may give Light to all about it. And St. Peter, *As every Man has received a Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. †*

And now, the Divine Providence concurring with his Convictions and Inclination, made his Way clear, to put into Execution what he had been so long deliberating upon. Conferring therefore no longer with Flesh and Blood, and resolving to deny himself, and take up his Cross to follow JESUS, he bid farewell to his Kindred, and to his Acquaintance in general. Choosing the LORD for his sole Portion,
he

* Matthew v. 13.—16. † 1 Peter iv. 10.

he literally left all,* and went out into the wide World, entirely unanxious about what he should eat, or what he should drink, or wherewithal he should he cloathed, being fully persuaded, that an entire Reliance on God was all Things. He went to spend his Life in beseeching Sinners to be reconciled to God. Thus,

“ By CHRIST Himself ordain’d and sent,
An Herald of redeeming Grace,
Eager to the Highways he went,
And fil’d the Land with JESU’S Praise ! ”

This was about the latter End of *August* 1750, when going from the Place of his Nativity to *Limerick*, he had daily Opportunity of publishing those glad Tidings, which he first heard in that City, and which became the Power of God to his Salvation. At first, he commonly expounded the Scriptures every Morning. And after a little While, both Evening and Morning, with much Earnestness exhorted and besought Multitudes, who attended his Discourses, to *seek the LORD while He may be found.*

AND it pleased God immediately to bear Testimony to *the Word of His Grace* by him. Several Persons who heard him, and who, till then, had been careless and utterly unconcerned about the Matter, became seriously concerned for their Salvation; while, in the mean Time others, who having been deeply distressed with the Guilt of Sin, and Fear of Punishment, felt his Word both

Heal

* Whoever considers the Instance mentioned *Mark*, 12. 41—44. The Estimate which the Judge of all Passes upon the most specious outward Actions, will easily perceive, that it is not the Greatness of a Work, or the Quantity and Value, in human Estimation of what any one forsakes for Him, which God regards; but rather the Spirit and Principle, whence an Action great or small proceeds. *Many that were rich cast in much. And a certain poor Widow cast in two Mites, which make a Farthing. And JESUS said verily I say unto you, that this poor Widow hath cast in more than they all, who have cast into the Treasury.*

“ Heal and exhilarate their broken Hearts,
Tho’ plung’d before in Horrors deepest Night,”

He was about this Time called to bear Reproach for his Work’s Sake. The Minds of some Persons became evil affected towards him. The Interests of *the God of this World*, had already suffered Loss by his Zeal, and unwearied Diligence in promoting the Kingdom of JESUS CHRIST; and they were in Danger of suffering yet more. Satan therefore mustered up his Wiles (which God permitted for wise Ends) and by every Means endeavoured to prevent as much as possible the Fruit of his Labours.

His unpolished Youth; his Roughness both of Address and Dialect, owing partly to natural Temer, partly to having been brought up much in the Country, (like, to compare little Things with great, another Preacher of Repentance, coming out of *the Wilderness*) and partly to his having been formerly of the Church of Rome*; but more than all, his being a Native of that Neighbourhood, gave some Persons a pretended fair Occasion for being deeply offended at him, who expressed it by their unkind, and uncivil Treatment towards him.† This

* There is in some Parts of Ireland a very remarkable Difference between the *Dialect* of the Protestants, and Romanists, even of the same County or Parish. What is called the *Brogue*, in its Excess is a Sort of *Sibboleth* for the Latter; and among the Younger Sort of Protestants especially, a Term of Reproach. I remember it was a very common Objection to him, when he preached first in the Town of my Nativity.

† “ It generally holds that a Teacher sent from God, is not so acceptable to his Neighbours as to Strangers. They cannot suffer that he who was before equal with, or below themselves, should now bear a superior Character.” — “ The Reason of Man cannot comprehend how God should abase himself for his Sake. His Pride will not own and receive the Wisdom of God, unless it be accompanied with his Greatness and Glory. In short, a Preacher of the Gospel ought to be as a *Melchisedec*, of whom we know nothing, but only that he is a Servant of CHRIST, who preaches His Truth, and is the first to put it in Practice.”

I had from some of the Persons themselves, a considerable Time after, who mentioned it to their own Reproach, that he, whom then they so loved and honoured, was nevertheless, once the Object of their Contempt and Scorn.

BUT as he sought not his own Things, neither strove to please Man, having in View only the Glory of God, and the Good of Souls, this did not in the least damp his Fervour, or retard his Progress. As he saw daily the Fruit of his Labours, so he was not to be hindered, or discouraged by any Treatment of himself; Rather he rejoiced in *Contempt* for his Master's Sake, and could feelingly say of it,

Now, since with thee my Lot is cast,
I bless my God's Decree :
Embrace with Joy what He embrac'd
And live, and die with thee.

Thro' thee we tread the shining Way,
Which Saints, and Martyr's trod,
Shake off the Frailty of our Clay,
And wing our Way to God.

Present to end the doubtfull Strife
Thine Aid we timely feel ;
Confirm'd by thee, tho' warm in Life,
Bid the vain World farewell.

He had *put his Hand to the Plough* (Luke ix. 62.) and having counted the Cost, settled it in his Heart not to look back. He waxed still stronger, and grew every Day more mighty in the Scriptures, and in Conformity to our LORD, as well as more instrumental in bringing others acquainted with the *only true God*, and our Saviour JESUS CHRIST.

THERE are many Instances of the good Effects of these his first Labours. It plainly appeared that the Word of God in his Mouth was attended with

the Power of the Holy Ghost. It was not an uncommon Case, for Persons to be so penetrated by his awakening and fervent Discourses, as even to resolve not to leave the Place, till they should find Rest to their heavy laden Souls. And the Instances were not a few, to whom the God of Love condescended even in this Particular by sending them *the Spirit of Adoption into their Hearts*, testifying *Thy Sins are forgiven*; and enabling them to cry *Abba, Father*.

His Time was now wholly taken up in searching, expounding, and enforcing the Scriptures, which he did both in Public and in Private; in Prayer, visiting the Sick, and whatsoever other particular Employment's occasional, or stated, had any Relation to his one Purpose of spending, and being spent in the Service of his only LORD and Master JESUS CHRIST. And having been thus employed at *Limerick* for some Time, his Inclination led him, and it was judged expedient, that he should go and preach the Gospel in other Places also.

C H A P. II.

He goes into the Provinces of Leinster and Connought and preaches the Word there.

HIS Way into those Parts had, in some Degree, been prepared before him: many having received that Gospel, which he preached from others of his Brethren. He followed them flaming with Desire for the Salvation of Souls, and with Zeal for the Glory of his Master. And God, who is pleased by seemingly disproportionate Causes, to produce the greatest Effects, did, by Means of this stripling cause to be called to Remembrance the Sins of many stout-hearted *Goliath's*, whom at length the Gospel reduced to the Obedience of CHRIST.

His

HIS Labours now, where greater than any he had hitherto known; for beside preaching always twice, (unless when Sickness prevented) and sometimes thrice a Day, he often travelled many Miles between. But it was rendered pleasant to him, doing it heartily as to the LORD. Where Love is there is no Labour, and if there be Labour, the Labour is loved, Yes, it carries a Burden without a Burden. For a while, all his Attempts succeeded, and his Endeavours were crowned with much success. Multitudes of People of all Denominations attended his Preaching, in the Towns and Villages, wherever he came; so that in a little Time he was generally known all around the Country.

Now therefore did the GOD of this World stir up his Emissaries, that no less than the taking away his Life was designed. He has been sometimes Way-laid in his Journey, and escaped their Hands, only by remarkable Interpositions of divine Providence. It may perhaps be tedious to enumerate all the Instances. The following I set down abridged from his Journal.

Thursday, Jan. 4, 1750. With much Weakness of Body, I preached this Morning, and soon after set out for Rosgreagh. About a Mile from the Town I met a large Company, armed with Clubs. Seventy-eight Men were sworn upon the Occasion. At the first Sight of them, I was a little daunted; but I prayed to the LORD for Direction, and was strengthened. They compelled me to alight, saying, They would bring a Minister of the Church of England, and a Romish Priest to talk with me. I let them know I contended with no Man concerning Opinions, nor preached against any particular Church, but against Sin and Wickedness in all. I said, supposing three Persons among you of different Denominations; it may be a Churchman, a Quaker, and Papist, sitting down and drinking to Excess, begin to dispute, each affirming, that

‘ that his was the best Religion : Where is the Religion of all these Men ? Surely they are without any, unless it be that of *Belial*. They are of their Father the Devil, while his Works they do. And if they live and die in this Condition, Hell must be their eternal Portion. This they could not gainsay.’

‘ AFTER some further Discourse on the Design of my coming to preach the Gospel to them, and appealing to themselves concerning the Necessity of it, their Rage seemed a little abated, and then told me they would let me go on Condition that I would swear never more to come to *Rosgreen*. But when I resolutely refused this, they consulted on rougher Measures ; and after much Debate, were determined to put me into a Well, which they had prepared for that Purpose. They hurried me away into the Town, where I was surrounded, as by so many Human Wolves, They held a Consultation again, and resolved either to make me swear, that I would never more come thither, or else to put me into the Well. But I refused either to swear or promise. Some then cried vehemently that I should go into the Water, but others contradicted, and as positively said I should not.’

‘ After some Time, the Parish Minister came, who behaved well, and desired I might be set at Liberty. They consented, provided I would go out of Town immediately. From an Inn, where they confined me, they brought me out into the Street, and it being Market-Day, I began to preach to the People. But taking me by the Back, they hurl’d me before them out of Town. At length I got on Horse-back, and taking off my Hat, I prayed for them some considerable Time. I then called upon them in the Name of GOD, for CHRIST’S Sake, to repent ; and told them, As to myself, in the Cause of GOD, I feared neither Devils nor Men ; that to do their Souls good was my sole Motive

of coming among them, and that if God permitted they might put me in the Well, or even stone me, that be it how it would, I was content.'

'I came off from them at Length in Peace of Conscience, and Serenity of Mind. From the first of it to the last, I was not the least disturbed, nor stirred in Anger, or Malice towards them. O God, it is Thou alone that hast wrought this Deliverance for me, in restraining the Malice of Men and Devils, not suffering them to hurt me, when they rose up against me. Therefore with Angels, and Archangels, I laud and magnify thy holy Name; thy tender Mercy and paternal Affection towards me, O holy Father, Son and Holy Ghost.'

His Labours in that Place were not however, in vain; there appeared some Fruit to the Glory of God. He had been there both before this Opposition, and likewise afterwards; by which Means, thro' the Blessing of Heaven upon his Endeavours, there were gathered together a few who departed from Evil, bringing forth the Fruits of Repentance, and who met frequently together to strengthen each others Hands in God.

He abode in those Parts for some Months, and went thro' much, both evil and good Report; while going about daily, he endeavoured by all Means the Conversion of their Souls. He often wanted proper Necessaries for his Body, now every Day improved in its Health, thro' the Greatness of his Favours. But this by no Means damp't the Fervour of his Spirit, and Concern which he felt for perishing Sinners, great Numbers of whom were present in his View wherever he came. A Desire of being instrumental towards opening their Eyes, and turning them to God, brought him amongst them; nor did any Personal Inconveniences respecting himself

self, alter his Purpose, till Providence directed his Way elsewhere.

C H A P. III.

*Some farther Account of the Troubles he met with
on Account of preaching the Gospel.*

OUR Saviour, on a certain Occasion, said of His Kingdom, If it were of this World, then would my Servants fight, that I should not be delivered into the Hands of the Gentiles. Satan on the contrary, is said to be a Prince, and the God of this World. And alas, how numerous are his poor Vassals! When therefore his Servants perceive their Master's Kingdom in Danger, they do fight, lest it should be subjected to its rightful LORD.

And this seems to be the true Reason of all that Opposition, which the Gospel of CHRIST has met with, almost ever since its first Establishment. That this did not cease with the Heathen Persecutions, Church-History abundantly testifies; as does in Reality, the Experience of every Child of GOD. As it was of old Time. so has it been ever since, *He that was born after the Flesh, persecuted him that was born after the Spirit. He that departeth from Evil, maketh himself Prey. And all that will live godly in CHRIST Jesus shall suffer Persecution,** more or less, of one Kind or other. Every Son of Disobedience, whose Ruler is the Prince of the Power of the Air is, always has been and ever will be, an Enemy to the Seed of the Woman and the Propagation of his Kingdom. CHRIST expressly says of his real Disciples, *Ye are not of the World, if ye were, the World would love its own; but because ye are not of this World, (your Maxims, Tempers, and Actions, are quite opposite to theirs) therefore the World hateth you.* And again, *in the World*

* Gal. iv. 29.

Isai. lix. 15.

2 Tim. iii. 12.

All have Tribulation. And hence that Caution of the beloved Disciple, *Marvel not, my Brethren, if the World hate you.* Whoever endeavours to live so as Jesus did, must of Necessity be treated as he was.

AND hence only can be accounted for that frequent Opposition, which this Servant of CHRIST, burning with Desire to promote, and see the Kingdom of God come with Power, met with from those of a contrary Spirit, amongst most Denominations of Christians, so called, wherever he came. Some, it is true, in almost every Place, received the Word gladly, while others not only did not regard it, but treated him with Unkindness, if not roughly handled him, even to abusive Language, Blows, or Imprisonment,

THE following Instance, and which was the Occasion of my first Knowledge of him, happened in the Town of my Nativity, in the County, and about twenty Miles from the City of *Cork*.

At the repeated Request of some of the Inhabitants, he went thither accompanied by a few Friends from the Town of *Bandon*, June 11. 1752. The Magistrate, who was also Rector of the Parish, the Rev. Mr. *William Ellis*, was applied to for the Use of the Market-House to preach in. Which after he had with Displeasure refused, it was proposed, that he should preach at a small Distance from the Town. Thither he went accompanied by Multitudes, to whom, under the Canopy of the out spread Firmament, near a spacious Strand, and shaded by a spreading Tree, he fully and affectionately declared the Gospel of the Grace of God.

By the Time he had got to the Place appointed, the Magistrate had sent his Serjeants to forbid him preaching, ' But being (to use his own Words) of the Opinion, that on this Occasion, it was better to obey God rather than Man.' He

stept

stept up upon a Table prepared for that Purpose, and immediately opening his little Bible read to them, *Job. xxi. 3. Suffer me that I may speak, and after that I have spoken, mock on.* The reasonable singularity of the very Text, so excited their, (the Serjeants) Attention, that they permitted him to finish quietly, themselves attending all the While,

FROM this Passage he took Occasion to preach *Jesus and him crucified*, and endeavoured to set him forth evidently as *crucified* before our Eyes. The Word was in Truth with Power. Several Faces were turned to Paleness and wet with Tears, while he urged it home upon the Conscience, that *our* Sins were the Cause of His Death, the betrayers and Murderers of the Son of God. And alas, How true!

Yes, charg'd with all our Guilt he stood,
Sinners from suff'ring to redeem,
For *Us* he pour'd out all his Blood,
He pour'd it out to cleanse from Sin.

For O! devoid of Sin and free
From Actual, or entail'd Offence,
No Sinner in himself he was
But pure and perfect Innocence!

Surely for us he humbled was,
And griev'd with Sorrows not his Own,
Of all his Woes, We were the Cause
We fill'd his Soul with Pangs unknown.

Yes, LORD with our Transgressions stain'd,
For *my* Offence Thou wounded was,
Mine were the Sins that bruised and pain'd,
And scourg'd and nail'd Thee to the Cross!

ON his return into the Town, he was seized by the Officers, and brought before the Magistrate, followed by an astonished Multitude. Being asked many and various Questions concerning *this Way*, he

he answered fully, and without Fear. The Conversation lasted near an Hour, in which he largely explained himself, giving the Reasons of his Conduct; and alledging in its Behalf, Precedents both from Scripture and from Antiquity.

BUT Mr. *Ellis*, having predetermined what he would do, was not to be moved by Arguments. He therefore let him know, that unless he would promise to preach no more in *this Way*, at least not in those Parts, he should be committed to Prison without Delay. He reply'd, 'That as he had been 'so earnestly importuned to come there, he could 'not, in Conscience, promise not to come;' and asked, 'Are there no Swearers, Drunkards, Sabbath-breakers, and the like, in those Parts?' Being answered, "There are." He added, that If after he had preached there a few Times, there appeared to be no Reformation for the better amongst them, he would never come thither more. But it seem'd resolv'd, that all he might say, should not be regarded; and was at length ordered to Prison. He went thither with all Readiness, and esteem'd it Matter of Thanksgiving, that his LORD count'd him worthy, to suffer Reproach for His Name's-sake.

SEVERAL Persons accompanied him into the Prison, where, during the whole Time, he, with his Friends, sang Praises to GOD, and exhorted the People. The Street was croud'd, some saying one Thing, and some another; in general however, they were displeas'd at his Confinement; and almost the whole Town seem'd concern'd in his Behalf. He still (as far as his Voice would reach) preached to them thro' the Window.

The Inhabitants shew'd the utmost Civility towards him; and not knowing how long he might be confin'd there, they provided Bedding and Provision, for him and his Companions. But it was

not long before the Magistrate sent to let him go. Coming out, and seeing such a Number of People, he would fain, weak and fatigued as he was, have preached to them; but was dissuaded by his Friends. He then went to a private Room, and exhorted till Ten o'Clock, as many as came to him, which were not a few.

HE went thither twice afterwards, and tho' still with much Contradiction, preached to them that Gospel, which is *the Power of God unto Salvation*. His Endeavours however were not all lost. There are to this Hour some of the Fruit of his Labours in that Place; Persons to whom, because of the Blessing which God made him to their Souls, his Memory will be for ever precious.

The following Instance happened in the North of *Ireland*, some considerable Time after the preceding, at a Place called *New Town*, whether he went on the Lord's Day.

AT the Desire of several Persons, he intended to have preached in a Place called the *Church Green*, where were assembled, a large Company to hear him. But while his Hands were lifted up in Prayer, there came one Mr. *Mortimer*, a Presbyterian, and with him several hundred Persons, and taking hold of him by the Breast, pulled him with Violence to the Ground. They hauled him thro' the Mob, and had well nigh choaked him, when one Mr. *Biers* freed him from the Hands of him who held him, and for which, he was soon struck to the Ground himself.

BEING got free, it grieved him exceedingly, to see such a willing Multitude disappointed, and being importuned thereto, by some who earnestly desired to hear the Word; he went to a Place at some Distance from the former. But here likewise, by the Time he had begun, the same

Persons pursued him ; perceiving therefore that it was vain to attempt preaching, in the midst of such Disturbance, he retired to a little House in a Garden, at some small Distance. But neither here could he be at Rest ; the Mob followed, and to avoid their Fury, he was obliged to wade thro' wet Meadows, and then climb over the Mountains, till ' wet and weary, we (he had one Person with him) ' came to the House of one Mr. Ambey, who supplied us with all we wanted.' His tender, broken Constitution could not however, endure this Fatigue, without feeling its Effects. He was obliged therefore in a few Days to take to his Bed, where a Fever confined him for some Time.

It need not be dissembled, that the Authors of this Outrage towards a Stranger, never there before, and chargable with no Crime, save that of endeavouring, disinterestedly to save Souls from Death, were a Company of *Presbyterians* (as are a principal Part of the Inhabitants of the North of Ireland.) But alas ! what are Names ? " Liberty of Conscience, and Right of private Judgment," are indeed good and specious Words. But how reconcilable they are to such Conduct as this, let all the World judge. He professes, that in all his Journeyings, and Intercourse among People of most Denominations, in the Course of his Employments for God, he had met with no such Treatment : No ; not among the most enraged of the *Romanists* themselves.

THE State of his Heart, to which in all outward Commotions, as well as in his more calm Recesses, he constantly attended, he expresses on the present Occasion thus. ' In the midst of it all, my Mind was ' calm. I had no remarkable Consolation, or ' Fear, or Sorrow, I prayed for them, and do still ' pray God to forgive them, and not lay this Sin ' to their Charge.'

I pass over a number of other Instances of the Opposition he met with, in the Exercise of his Calling, of a private as well as publick Nature ; and only mention these, as a Specimen of the Spirit of the World in Reference to him ; and of the Malice which *Satan* bears to God's Kingdom, and Servants in general.

C H A P. IV.

A short Account of the Endeavours of the Romish Clergy, to prevent his Usefulness among their People. The Means he made Use of to instruct them, and the Success which he met with therein.

NOTWITHSTANDING the strict Laws which are in Force, to prevent the Propagation of Popery in these Kingdoms, and to restrain the Attempts of *Romish* Priest and Jesuits ;* it is no Secret, that both in *Ireland* and *England*, their Endeavours, are as unwearied as ever. They compass Sea and Land, all round the Globe, and hardly stick at any Thing that may contribute towards their making Proselytes.

THE Endeavours of this Servant of CHRIST, to convert to HIM, Members of that Communion, stirred up their Clergy against him wherever he came. His Name was well known in all their Churches ; and in whatsoever Place there appeared but a Probability of his Coming,

the

* In the Reigns of King *William* and Queen *Mary*, there were Several Acts of Parliament made for checking the Growth of Popery in *Ireland*: One of which made Provision; that after the Death of the then Popish Clergy, there never should be an Ecclesiastic of that Religion in the Nation. And these Laws are yet standing in the Statute Books of that Kingdom. Yet, it still swarms more and more with Popish Priests and Friars. It has been computed that there are not less than two Thousand Emissaries, dependant on *Rome*, employed continually, in *England*, *Ireland* and *Scotland*.

the Priests took care, to render him as obnoxious to the People as they possibly could; insomuch, that they stuck at Nothing, tho' never so false, to compass their End. They however carefully avoided his having Opportunity to talk with themselves. I do not find, that from the Time of his leaving their Communion, he had ever any settled, personal Interviews with them, altho' for the Sake of their poor ignorant People, for whom he had the tenderest Compassion, he has frequently desired it; sometimes even in Publick. One Occasional Conversation only, with One of their Priests, on Board a Ship, in a Passage from *England* to *Dublin*, he relates, as follows, 'We discoursed on the following Particulars. 1. Concerning the Pope's Infallibility. 2. Transubstantiation. 3. Invocation of Saints. 4. Purgatory. But he could not withstand the Force of plain Scripture, and therefore withdrew. The Company were greatly pleased to find, how little the *Romish* Clergy have to say for themselves, when opposed by Arguments taken from Scripture and Reason.'

WHATEVER is the Motive, of endeavouring to detain in Ignorance, the Generality of that Communion, || certain it is, that Fear of the contrary, occasioned the constant Opposition of their Priests to his unwearied Endeavours among them, for the informing their Judgment, and Reformation of their Life. They not only propagated a Variety of lying Insinuations, to prevent their People's Resort to his Sermons, for which Multitudes of them discovered so great an Inclination; but likewise forbade any of them to hear him, under Pain of Damnation.

H 3

In

An Order of Friars in *Italy*, were professedly called *Freres Ignorantia*, the ignorant Brethren. They were bound by Oath never to know, learn, or understand any thing at all, and answered all Questions with *Nescio*, "I know not."

IN one Place, (C—*l*) the Priest informed his Congregation, (to such low Shifts were they driven) and industriously spread abroad, “ that he had been Servant Boy to a certain Priest, and that having stolen his Master’s Books, he learned to preach by that Means.”

THE Conduct of another of them at C—*k*, was still more extraordinary. There was in that Place a vast Resort of *Catholics* (so called) to his Sermons, which were often under the open Firmament, as well as daily within Doors, both in *Irish* and *English*; and among the *Romanists*, who were happily stirred up thereby, to a Concern for their Salvation, there was one elderly Woman, who had been in some religious Office among them. She entirely forsook their Communion, constantly attended his Sermons, and thenceforward, received the Lord’s Supper in the Church of England.

THE *Romish* Priests became strangely irritated, and laboured vehemently to stop the growing Evil; to which End, one of them affirmed to the People, that “ As to that *Walsb*, who had some Time before turned Heretic, and went about preaching, he had been dead long ago: and that he, who then preached in this Manner, was but the Devil in his Shape.”

BUT their Endeavours, proved in great Measure ineffectual; for, however a few Persons, who cared but little about the Matter, might have received ill Impressions from such malicious, or mistaken Insinuations; yet several of their Communion in many Places heard him gladly, and would not be hindered therefrom. Rather, the more the Priests urged them, they prevailed the less. His Labours, and Prayers, and Tears for their poor straying Souls, over whom his Bowels to often yearned, had, on many the desired Effect; being thereby, not only reformed from Popery, but really converted to God.

OF the common Natives of *Ireland*, it has been frequently observed, That of all the Natives of the Globe, there are none who exceed them for Hospitality, Good-Nature, and susceptibility of religious Impressions. It might well therefore, occasion the 'Yearning of the Bowels' of this Lover of Souls, to see such Multitudes of them detained in total Ignorance by their Priests, to whom they pay the most implicit Obedience.

AND hence it was, that from the Beginning of the Concern which he felt for his own Soul, he set himself, by all possible Means *to turn them from Darkness to Light*. And whither in the High-ways, at Inns, in the City or Country, he let slip no probable Means of Instructing them. One Circumstance which is much more common in *Ireland* than *England*, I mean the Number of Street Beggars, furnished him with frequent Opportunities of this Kind.

HIS Manner of addressing them was easy and familiar; talking to them always in a Style suited to their Capacity and Prejudices. He avoided entirely the Difference of Churches, and all Matters of Dispute, speaking only of the dreadful Evil of Sin, the great Affairs of eternal Life, and eternal Death, of Judgment, and of the Sufferings and Sacrifice of the Son of God. And his Discourses had often such immediate Effect, that falling on their Knees, and smiting their Breasts, they have wept, and cried for Mercy, in the open Streets. He always concluded his Instructions with giving them Money, if he had it, which indeed was not always the Case.

IT would be tedious to enumerate all the Conversations, and various Intercourses which he had with Members of that Communion, and the good Effects which were produced by them. Two

or three only, may be related from his own Accounts.

' THIS Day — came to my Room. I asked him, ' How he hoped to be saved ? And having talked ' together in *Irish* for some Time, he became greatly ' affected, and said, " I have saved some Money to ' leave to some *Priest* or *Friar* when I die, in order to procure me the Forgiveness of my Sins, and ' I am willing to leave it to you, if you will accept of it." I told him, that no Man could forgive his Sins ; that the Gift of God was not to be purchased with Money ; that only the Blood of CHRIST, our great *Higb-Priest*, could cleanse from Sin, and to this Effect. He was deeply wounded, and cried earnestly to God, to whom, after Prayer I commended him.'

At another Time he writes, ' A poor Woman, ' a Papist, came to my Room, desirous of Salvation. I prayed with her in *Irish*. She frequently ' fell on her Knees and cried for Mercy, resolving ' no more to regard the Priest's Curses, but to seek her Salvation according as the Word of God directs.'

AGAIN, ' Being on a Journey, where I breakfasted (it was a Romanist's) I reprov'd the Landlord for swearing, and talked to all who were present. I exhorted likewise a Woman at the Door, to seek from God, Repentance and Salvation. She cried with Amaze ! to the blessed Virgin, and to the Twelve Apostles to help her. But I taught her to direct her Prayers to God the Father, through the LORD JESUS CHRIST.

BESIDE his frequent occasional Conversations with them, he went as often, and to as many of their own Houses as he could get Admittance to, where he regarded the Children and Servants even as the Masters and Mistresses.

BUT

BUT what most of all contributed to the Success of his Attempts for their Good, was his publick Preaching, to which great Numbers of them frequently resorted, wherever he came; induced thereto, chiefly by his preaching in *Irish*, and such Things as they easily understood. There is in the *Irish* Language a peculiarly affecting Expressiveness, particularly with respect to the Things of God; which, being pressed home upon the Conscience, by his zealous and alarming Way of Preaching, often left them bathed in Tears. I saw a very remarkable Instance of this in the Town of my Nativity: Preaching there on a Market Day, and many of the Country People running with Surprise to hear him, they smote their Breasts and wept, in such a Manner as was entirely new to them, some affirming, that they could go all over the World with him! It may be truly said, he seldom preached a Sermon in *Irish* from which some of them did not receive certain Advantage. He briefly mentions a few Instances himself, as follows,

‘ AFTER preaching both in *Irish* and *English*, a poor Papish Woman came to me, saying, “ She came for Instruction; for that as she was a poor Woman, she could not have it elsewhere, and she wanted to save her Soul.” I told her, that all which was in my Power, I would do for her willingly. She wept, and I prayed with her, pointing her for all her Soul wanted, to JESUS, who alone is *the Way, the Truth, and the Life.*’

Again, ‘ Jan. 4. 1751. My Soul was delighted to see with what Earnestness the poor *Irish*, (meaning the *Romanists*) received the Word, being in general deeply affected. O how did they weep, and cry for Mercy! May God hear their Prayer. Surely this People will rise up in Judgment against Protestants, who having the Light of the Gospel, either neglect or despise it. And also against the Pastors of this ignorant People, who hold them in
‘ Error

‘ Error. O, what have the Romish Clergy to answer for before GOD!’

‘ April, 1751. Many of them professed after Preaching, that they received more Benefit from that one Sermon, than from all the *Musses* they had attended during their whole Life.’

At another Time preaching concerning the Good Samaritan (Luke x. 30.) ‘ Two Members of the Church of *Rome* were deeply convinced of their Want of a Saviour, and Thirty-four Persons joined themselves together, to seek and serve the LORD.

‘ Friday, May 8. I conversed with a Woman who was formerly of the Church of *England*, but had been seduced by the *Romish* Priests. She was convinced of her Error and returned. To GOD be the Glory.’

‘ After preaching on *John* i. 17. Sinners cried out mightily. One came confessing her Deeds and said, She had lived an Adulteress, worse than *Mary Magdalen*; she wept, trembled, and roared, and strove!

THE Circumstance of his Preaching and Speaking in *Irish*, (a Thing that Multitudes, at least of Protestants in *Ireland* cannot do, and among whom, the Writer, to his Grief is one) next to the singular Blessing of GOD upon his Labours, contributed most to the Success of his Endeavours among them. Tho’ it is remarkably observable, that preaching one Day on *Oxmon-Town-Green* in *Dublin*, among those who were affected by the Discourse, there was one Man cut to the Heart, altho’ he did not, at all understand the Language.

IN a Journey once between *Cork* and *Bandon*, he fell into Conversation with a Man who rode some Miles with him, till, as was his constant Manner, he began

began to apply something to his Heart, concerning the Worth of his Soul, and the Way of Salvation. But he favouring not the Things of God, became grievously offended ' His Prejudice in short ran so high, ' that he declar'd, altho' he were shot for it, he ' would have Satisfaction; adding with an Oath, "Thou shalt never deceive another, for I am resolved to be the Death of you just now."

"I was quiet in my Mind, being persuaded that ' the God of *Daniel* was still the same, I did not ' feel the least Anger, or Rising of Revenge towards ' him; and still reprov'd him whenever he swore. ' In the midst of his Rage I reprov'd him in *Irish*. ' He was instantly amazed; and replied, "Why ' did you not speak *so* to me, in the Beginning?" ' The Lion became a Lamb, and I then let him ' know, still speaking in *Irish*, what CHRIST had ' done for Sinners. He departed with a broken ' Heart.

WHEN some of them once followed him after preaching desirous of Instruction. ' I told them (says ' he) as to Religion, that it was not a bare Profession ' which would avail any one.—That the true Way, was ' to forsake Sin and follow Christ; and that in ' order thereto, it was needful that a Person should, ' 1st. Be poor in Spirit; *feel* that he is a Sinner. ' 2dly, Mourn on that Account with a broken and ' contrite Heart. 3dly. Forsake Sin by applying ' to the LORD for Strength. 4thly. Believe in ' CHRIST, and Him only for Salvation; as it is His ' Blood alone, that cleanseth from all Unrighteousness: and 5thly Obey the Gospel by conforming ' to the Rules there laid down; living *soberly righteously and Godly in the present World.*"

THIS was the Sum of what he taught them from Time to Time, as the Way of Salvation, which, explained and enforced by the holy Scriptures, he opposed

opposed to every other Device, or Tradition of Men, which they at any Time objected to him, as a Ground of their Hope of Heaven. It is a Summary of his Sentiments How a Sinner comes to find Favour with God. And so zealously concerned was he for enforcing these Truths wherever he came, that once, amidst a great Number of *Romanists*, whose Attention some endeavoured to hinder, he said ' If my
' Doctrine be not according to the Word of God,
' stone me on the Spot. Make a Sacrifice of me:
' Only hear for yourselves.'

' O that God would call them to the Knowledge
' of the Gospel of Peace, and open to them a Door
' of Salvation. Open Lord the Eyes of their
' Priests. Remember the Purchase of thy Blood,
' nor suffer those poor Souls to perish, for whom
' CHRIST hath died.'

C H A P. V.

He goes to England and Labours there.

THE Enlargement of Soul, with which it pleased God so signally to bless him, left no Bounds, to his Desires, of spreading the Savour of the Knowledge of JESUS, in every Place: And his providential Connections, afforded him a large Sphere of Action. The People with whom he was more immediately united, and who were, according to the Divine Disposals, the Instruments of his Salvation, had now, thro' the Blessing of Heaven, spread the *joyful Sound*, well nigh all over *England*, and *Ireland*. And hence arose a Necessity for many Helpers to the Kingdom of God. And such he fully appeared to be.

" A zealous Instrument of Good,
A Vessel fit for Use Divine,
God on his Church in Love bestow'd,
And gave this burning Light to shine."

It was therefore judged expedient that, (having been successfully employed between Two and Three Years in his Native Country) he should go to *England* likewise: to which only the Conviction of its being the Will of God, could have reconciled him; feeling what was natural on the Occasion, 'A Struggle (as he says) within himself 'on leaving his Friends and Country.'

May 10. 1753. He embarked at *Dublin* with some other Friends, and the next Day arrived at *Park-gate*. Concerning this Voyage, and his arrival in *England*, he writes as follows. 'There were on Board several Gentry, and Officers, with a large Number of Cabbin Passengers. They cursed, swore, and blasphemed as tho' they were in Hell. I reprov'd them again and again; but they still persisted, and said I was Mad. O God, if there never was any other Damnation in the World to come, than even the Company of such Wretches, Who would not flee from it.'

MY

* The Thoughts which the following Lines suggest, seem natural on the Occasion; and will not, I presume, be unacceptable to some Readers.

" *Virtue*, for ever frail, as fair, below,
Her tender Nature suffers in the Croud,
Nor touches on the World without a Stain.
We see, we hear, with Peril; *safety* dwells
Remote from *Multitude*; the World's a School
Of *Wrong*, and what Proficients swarm around!
We must or imitate, or disapprove;
That stains our Innocence; *this* wounds our Peace.
From Nature's Birth, hence, *Wisdom* has been smit
With sweet recess, and languish'd for the Shade."

‘ My God, I cannot but admire thy Goodness
 ‘ towards me. I heartily praise and magnify thy
 ‘ Name for preserving me on the great Deep. O
 ‘ Thou lover of my Soul, I beseech Thee come with
 ‘ me hither. Open my Mouth in Wisdom, and in Righteousness,
 ‘ that I may preach CHRIST crucified to
 ‘ the People of England. JESUS, Master, stand by
 ‘ me, and strengthen my Body and Soul!’

Embolden by Thine out-stretch’d Arm,
 Fill me with Confidence divine,
 With heav’nly Zeal my Bosom warm,
 That all may own the Work is Thine.

Give them an Ear to hear the Word
 Thou speakest to thy Churches now,
 And let all Tongues confess their LORD,
 And let all Hearts to JESUS bow.

Open my Mouth, and Utterance give,
 Give me a Trumpet-Voice to call
 A World, who all may turn and live,
 Thro’ Faith in Him that died for all.

London was the Place where he was appointed chiefly to labour. He arrived there the 31st of May 1753, and preached his first Sermon from *1 John ii. 1.*

AND now did he, more vigorously than ever, apply himself, both in public and in private, to the Labour of his Calling; resolving, in a Place of such Opportunities, and of such Dangers, to make the very best Use of both. He found himself in the Midst of a numerous, and well instructed People, many of whom were deeply experienced in the Things of GOD. This was to him Matter of great Joy, though at the same Time of much Carefulness, knowing, that in Order to be truly profitable to them, a superficial Acquaintance with Things would but ill suffice. He therefore laboured to be a Scribe well instructed; to be deeply and ju-

judiciously informed, in Things pertaining to the Kingdom of God. It was his daily and nightly Study, how he might best contribute his Part, towards the Feeding them with the sincere Milk of the Word of God, and the building them up in their most holy Faith!

BUT neither did he here intermit his Endeavours, for the Salvation of his poor ignorant Countrymen, (of whom great Numbers, of the lower Sort are constantly employ'd in *London*) still detained in that Dark-ness, from which he had so happily escaped himself. He therefore appointed Times for explaining, to as many of them as would hear, the first Principles of the Doctrine of CHRIST; and preached several Times in *Irish*, in *Moor-fields*, and elsewhere; endeavouring likewise, to have as many private Interviews with them as he possibly could.

IT was here he first formed to himself a more exact Plan for the Improvement of his Time, with respect to his public and private Capacity, as a Preacher, and a Christian, assigning determinate Portions of it to certain Employments, which, unless when Necessity required it otherwise, he punctually observed. He preached constantly twice a Day, and visited many of the People in their Families; besides frequent Attendance on the Sick, and dying; from some of whom, he was rarely a Day absent.

THE Abilities with which God had endowed him, and his faithful Improvement of them, considerably encreased his Work; for it seemed Good to those, whom the divine Wisdom had honoured, with the Oversight, of a Multitude of Persons here, in their Absence, to intrust him with that Branch of their Work. His Exactness, and submissive Faithfulness therein, appeared in many and various Particulars, of which a Part only may be gathered from

from the following Letter to the Rev. Mr. *John Wesley*.

Honoured Sir,

‘ I THANK you for your Letter. I longed exceedingly to hear from you. — Your Account of the good Woman in your Journal was refreshing to my Soul. What I have to say at present is as follows,

‘ 1. Mr. *Wesley* is gone to *Bristol*. He met us on Monday Mornings, and upon the Whole, all was well. We parted in much Love. 2. Mr. F—— goes on well. I converse with him when I can. 3. The LORD is powerfully carrying on his Work. Sinners are alarmed, and Saints edified. This Day in visiting the Sick, my Soul was greatly comforted, by hearing of God’s Dealings with their Souls. 4. Bro. M—— is gone to *Bristol*. B. M—— to *Norwich*; and B. F—— talks of leaving us next Week. B. D—— and the local Preachers are with me, and as Mr. F—— gives us such Assistance, I hope the Places will be supplied.

‘ Mr. B—— I hear has preached lately at —— several are offended. I dare determine nothing; but ask what shall be done? 5. On Monday I begin to change the Tickets, &c. God give me Integrity, Wisdom, Meekness, and Love. I think, considering these Particulars, I cannot leave *London* yet. It seems *Providence* keeps me here still.

‘ You have the Prayers of your Children. I don’t forget you. A Son honoureth his Father, and a Father loveth his Son. Let it be so till Death, and the Devil can get little Advantage. Your Preaching has been often, and exceedingly blest to my Soul. My Heart’s Desire, and Prayer to God is

' is, that the LORD would make me Partaker of
' his Holiness.

' DEAR Sir, I trust your Soul will, in Time,
' and in Eternity, partake of that great Salvation,
' you have preached in the Name of the LORD. O
' may it please God, that we may meet full of
' holy and happy Love ! I feel my Soul this Mo-
' ment strongly drawn after God ; but there is yet
' Something that keeps me out of perfect Rest and
' Liberty. JESUS, take my whole Heart. Con-
' found, overpower me with thy Grace. Request-
' ing your Prayers and Counsel I remain,

Your very affectionate Son,

London

April 30.

Thomas Walsh.

HIS Heart being entirely set upon the Things
of Heaven, and taken up wholly, with Designs of
pleasing HIM, whose Providence had disposed of
him in this Manner, set him upon pursuing with
all the Ardour, of his Soul whatever he judged might
best promote such an End. His Genius also fitted
him, for profiting, by the Variety of Assistances, in
Point of Learning and Religion, which his present
Situation afforded him ; so that his Advancement
in Divine Knowledge, and in the Divine Life,
while he remained here, became every Day still
more and more visible. The Fruit of his publick
Ministry was likewise still more discernible ; as
was likewise, the general Tenor of his Conduct more
acceptable to the People. They had abundant Evi-
dence of his Devotedness to God, and of his truly
serving as a Son in the Gospel. He was generally
blest to all Kinds of Hearers. His Discourses were
always of an awakening Nature, entering into the
very Heart ; and singularly calculated to assist, such
as were ardently seeking after *perfect Love*, (1 John
iv. 17, 18.) And hereby, thro' the divine Blessing, he
became instrumental to such a Revival of the Work

of God, as had not been known, as to its Depth, from the first Union of that Society of which he was a Member; and which, blessed be God, has encreased, with added Lustre ever since; nor are there a few in *London*, who bless God that ever they heard his Voice, and to whom the Memory of *Walsh* will be for ever precious.

THE zealous Fervour for God which appeared in his whole Conduct; the Discourses about heavenly Things, and present, Soul-Concerns, which he often held at Meals, to the Servants, and frequently in the Kitchen, occasion'd an elderly Woman of known Piety, who belonged to the House, to take particular Notice of him. She diligently attended to most of his Ways, which came within her Observation; and, without letting any One know of it, watched even his secret Retirements: partly to be fully satisfied of his Integrity, and partly to have Matter of still greater Joy, at finding his Life all of a Piece. She did so several Times, and found as she expected and desired, a happy Consistency, between the whole of his Behaviour, publick and private. She observed him thro' the Key-Hole, or some Crevis of the Door, and sometimes saw him upon his Knees, sometimes prostrate upon the Ground. His Countenance was commonly at those Times lifted up to Heaven, often as it were inflamed; and often in Tears would he deeply sigh to God!

THUS did he spend the Time of his Abode in *England*, spreading the Savour of his good Ointment all around him, wherever he came; and by his Example, as well as Preaching, pressing every one to make sure Work for Eternity. He perceived clearly, it was the good Providence of God which prepared his Way, and directed him hither, and could bless Him unfeignedly on that Account. He came from *Ireland* to *London*, three several Times; the last of which was the longest Time of his continuing there, (about two Years,) and the most profitable

fitable both to himself, and to others. And here especially it was, that thro' his great and incessant Labours; his unwearied Application to private Study and public Ministrations, he laid the Foundation of that Disorder, which at Length, resisting the Force of all Medicine, removed him to another World.

C H A P VI.

*His Love to Souls, and Zeal for promoting the
Glory of God.*

SOME Account of his Endeavours for the Salvation of his Neighbour, has already been given. But this being so considerable a Part of his Character, deserves a more full Consideration: tho' in Reality it cannot be told, of how many and various Expedients he served himself for the Conversion of Sinners.

THE Language of his whole Conduct was in Truth, what on a certain Occasion he breathed out in the following Words. 'O, how does my Soul thirst for the Salvation of all Men! How does my Heart bleed with Desire, that the Fulness of the Gentiles were brought in, and that all Israel might be saved!'

IT was this feeling Concern, for the Coming of the Kindom of CHRIST, in the general Conversion of mankind, which raised him superior to whatsoever Hardships and Difficulties, attended his Conduct in Reference thereto. He watched every Opportunity; and was literally *instant in Season, out of Season*; that is Continually, at all Times and Places, seeking how he might best accomplish the End, for which alone he desired to live.

THE Intensity of his Desire, and his Application to this *One Thing*, kept him continually as on the Wing of spending, and being spent in this Behalf; regarding, neither Reproach, Pain, Loss, Imprisonments, nor Death itself. "I have (as he said on a certain Occasion) but one Life, and it is a hard Case if I cannot readily lose that for His Sake, who gave his Life a Ransom for mine, and for the Life of the World. My Heart bleeds for the World which lieth in the Wicked one."

HE seemed to have continually before his Eyes, that which the Son of God suffered out of Love for Man. It was the Spring whence proceeded his ardent Zeal for the Glory of his LORD, in the Salvation of the Purchase of His Blood; and he imagined that the best Testimony he could give of his Love to HIM, was to suffer something for His sake. It was his Desire to give Life for Life; and to requite Him, as he thought, even by Death itself.

IT was owing to this likewise, that he embraced every possible Opportunity of crying aloud, in the most conspicuous Places of publick Resort, and of enforcing the Voice of Wisdom, saying, *How long ye simple Ones will ye love Simplicity, and Scorners delight in Scorning, and Fools hate Knowledge! Turn ye at my Reproof; behold I will pour out my Spirit upon You, I will make known my Words unto you.**

MOUNTAINS, Market-places, High-ways, Meadows, Rooms, Prisons, and Ships, were the frequent Theatres of his Publishing the Gospel of Peace. And herein there appeared in him something next to marvellous, being a living Fire, continually burning in the Love of God and Man; still mounting upwards, and kindling all that were capable about him; as prone to Fervour and Activity, as some are to Cold and Indolence. He was never weary,

* Pro. i. 22, 23

of well doing, nor ever spoke slightly; and with indifferant Affection of the Great God, and of the Things of Religion in general; but with a Seriousness and Reverence, becoming one who by Faith saw the Invisible, and looked to be shortly with Him!

He was in Truth (as is said of *Luther*) a mighty Adversary to the Devil's Kingdom, and took every possible Step, which he judged might, in any Measure promote the Honour of God, to whose sole Glory he sacrificed himself, with all his Labours and Studies. It is scarcely possible so to represent, as to enable a Stranger to him adequately to conceive, the Flow of his Soul, and Energy of his Spirit and Expressions on these Occasions; while he endeavoured by *all Means* to save some. To this End, he truly imparted, not the Gospel of God only, but likewise his own Soul, with-holding nothing which he judged might be beneficial to the People. It was this noble Object of Pursuit, which rais'd him likewise above, even that necessary Attention to his Body, which it greatly required. It was truly said of him

He scorned his feeble Flesh to spare,
 Regardless of its swift Decline;
 His single Aim, his ceaseless Prayer
 To spread the Righteousness Divine:.

He truly triumph'd in the Cross,
 Its Prints as on his Body shew'd,
 Lavish of Life for JESU's Cause,
 Whose Blood for all so freely flow'd.

THE Fire which burned in his Heart never said "It is enough." And the Success with which it pleased our LORD to prosper his Labours, was a constant Motive to his still going forward. His Designs of doing Good were without Limits, esteeming himself in this Respect, a Debtor to All, and embracing in Affection, not less than the whole World.

RIDING through *Wales* at one Time, and finding that, in many Places they did not understand *English*, he felt great Concern on the Occasion, and formed a Resolution, if his Life and Health permitted, he would learn the *Welsh* Language for their Sakes.

WHEN at another Time, in a Passage to *Ireland*, he was driven in thither, to a Place where they understand *English*, he let slip no Opportunity of preaching to, and visiting them Daily, during his Stay there at their own Houses, exhorting them (as he says on the Occasion) to seek the LORD while he may be found. Several were convinced and took Knowledge that they must follow CHRIST through evil Report, and suffer for Him if they would live with Him in Glory.

THERE were not wanting to him, from Time to Time, several discouraging Circumstances in his Progress. It was given him not only to believe, and therefore to speak for GOD; but also to suffer for His Cause and Glory. *Colossians* the 1st and 24th. was, in his Measure, truly fulfilled in him; he rejoiced in his Sufferings, and filled up that which is behind of the Afflictions of CHRIST in his Flesh, for His Body's Sake, which is the Church.

BUT the *End*, which he still kept in View, together with his seasonable and frequent Reflections, on the Love of JESUS; the Danger of Sinners dying without Conversion; and the present Salvation to which they are entitled, thro' the Blood of the Lamb; these raised him more than superior to every Thing which, either Men, or the cruel Malice of *Satan* could invent against, or inflict upon him.

HIS warm Heart (*Luke* xxiv. 32.) and fervent Courage, feared no Danger in the Discharge of his Duty, being well assured that walking uprightly, he walked surely. He dreaded not the Faces of Men,

but where Occasion offered, boldly reproved what he saw amiss in every one. Wherever there appeared any Probability of his doing Good, he was never hindered therefrom, by the Prospect of Personal Danger : Expressing by his whole Conduct.

To leave my calling I disdain;
Behind I will not stay,
Tho' Shame, and Loss, and Bonds, and Pain,
And Death obstruct my Way.

Secure from Danger, and from Dread,
Nor Earth, nor Hell shall move,
Since over me thy Hand hath spread
The Banner of thy Love.

IN One Place, having preached to a vast Number of *Romanists* and others, and a Prospect appearing of doing much Good among them, he intended, to go thither again : But a Report prevailed that if he attempted it ; a certain great Man would either have him stoned, or sent to Jail. On this Occasion I reflected (says he) what God had done in former Times for those who put their Trust in Him. And he gave me Strength according to my Day. I found my Faith in Him greatly strengthened, and resolved, simply to rely on his Protection ; not doubting but that He would stand by me. So I went thither and preached in the Name of the LORD.

THE Fear of Man prevented their giving me Entrance into their Houses as before ; so I stood on a Chair in the Street, and thanked God for the Privilege. They received the Word without Disturbance, and with Joy. On my Return I prayed at two Houses in the Way, and the Power of God was greatly in the midst of us. Praised be God, and the Lamb for ever !

The Love of CHRIST doth me constrain
To seek the wand'ring Sons of Men,

With

With Cries, Intreaties, Tears, to save
And snatch them from th' infernal Grave.

My Life, my Blood I here present,
If for thy Truth they may be spent !
Fulfil thy sovereign Counsel, LORD,
Thy Will be done, thy Name ador'd.

HIS Labours were indeed much beyond the Strength of his dying Body ; and his fervent Zeal would not suffer him to stand still : so that his Friends were obliged sometimes (as *Origen's* Mother, to prevent her Young Son's burning with his Father) to hide his Cloaths, or lock him in his Room in the Morning.

HIS whole Conversation was like Fire, warming, refreshing, and comforting all that were about him, and begetting in their Souls a Measure of the same zealous Concern for the Glory of GOD, and the Salvation of Sinners which burned in his own Breast. It was not possible to be much with him, and not to hear Discourses which bred a Detestation of Sin, and a Love of Holiness. To what Purpose is it to live (seemed the Motto of this Life) and not to live to some good Purpose ?

HIS Endeavours to do Good, extended to Children also. He first, introduced in many Places the Custom of meeting Weekly, such of them as could attend, in order to instruct them in such Truths, relating to Godliness, as their Years and Capacity admitted of. In doing which, he desired their Parents might be present likewise, to whom his affecting Manner of Address was not less serviceable, than to the Children themselves ; both, often weeping together.

WHILE in *London*, he had several Interviews with the *Jews*, frequently attending their Synagogues, and reasoning with them out of their own *Hebrew* Scriptures. And altho' I cannot say with Certainty

tainty, that any of them were converted, yet, sure I am, from Eye-Witnesses, that they were not able to gain-say the Power by which he spoke.

WHEN at any Time he met any of his Christian Acquaintance, in the Street, or only just called at their Houses passing by, which was frequently the Case, he had always something to say by Way of a Watch-Word, which he left upon their Minds. Such as, "Well, Let us hold out a little longer! Are we pressing forward? Let us hold fast Faith, and a good Conscience. Are we watching now unto Prayer, and pressing after perfect Love?" And to this Purpose. I well remember one Instance of the good Effects of this, which a Person mentioned to me since his Death. "I shall never forget, says he, a Word which Mr. *Walsh*, taking me by the Hand one Day, spoke to me in my Shop, *'Tis worse than Death, my God to love, and not my God alone.*" It was like a Nail in a sure Place, and left a useful Impression upon the Person's Mind ever after. The Gravity and Earnestness, with which he delivered these Kinds of little Memento's to his Friends, carried them, by God's Help to the Heart, and left them there. So that I have heard several of his Sayings, in this Way, called to Remembrance since his Decease by several of his Acquaintance.

A certain Person meeting a Brother one Day, who seemed to do what he was about negligently, Brother, said he, that which you are about, for whom do you do it? The Brother answered, That he did it for the Love of God. Certainly, replied he, if you do it for the Love of God, you are highly to blame. The Sin is not so great, though it is not commendable, to be a little Slack in serving Men, but to serve God negligently is intolerable.

THIS was far from being the Case with him. He did whatsoever he did for God, with all his Might, spending his very Life in every Action, even as tho'

he should merit Heaven thereby, and yet, at the same Time, heartily despising, and rating himself as an unprofitable Servant.

IN short, as one truly born from above (*John* i. 13.) his Soul had a vehement Tendency towards Heaven, whither he would fain bring the whole World. His Heart and Treasure being there, this World, with all its Furniture, its idle Pomp and fading Joys, were as nothing to him; being *dead*, and *crucified with* CHRIST: with Zeal for whose Glory, and for Souls the Purchase of His Blood, he was as it were, eaten up continually.

C H A P. VII.

His Application to Study, Love to the Holy Scriptures, and Improvement in divine Knowledge.

THE first Materials of his Learning, were not very considerable; he had acquired some Knowledge of *Latin* in his Child-hood, but left it off for the *Mathematicks*: So that by the Time he resumed his grammatical Studies, he had almost all to do again. However, the Strength of his natural Capacity, and intense Application to Study, after his Conversion, soon recovered to him, what he had lost, with vast Encrease.

FROM the Time of his first, deep Concern about the Business of his Salvation, he read, as has been intimated, the Word of God, with unwearied Application; and every Thing else, only as it had some Reference to the Truths contained therein: and this Practice he continued with encreasing Diligence, and Delight, till Sickness wholly disqualified him for all Study; and to such a Degree of
Emi-

Eminency did he arrive therein, that I believe, it may be said with Truth, he was scarce ever a Moment waking, wherein he was not either talking of, reading, or meditating on one Truth or other contained in Holy Scripture,

At first he read the *English* Bible chiefly; but his Endeavours for the Good of many of his ignorant Country-men, induced him to read, and get well acquainted with the New Testament in *Irish* likewise. His penetrating Genius however, bent upon the best Matters, and desirous to enter into the Depth of divine Truth, led him, by all Means, to search into the true Ground and Bottom of Things. He considered, that to work profitably in the Conversion of Souls, some Parts were required, which were wanting in him, and that in the present State of Things, without the Foundation of some human Learning, little could be solidly performed.

THE Desire which he had of being made Useful to his Neighbour, aiming herein at God's great Glory, which he now proposed to himself as his only Rule, made easy to him the hardest, mental Exercises, and overcame in him all Repugnancy to close Application. He had, it is true, a natural Propension to Study, which rendred it much more easy to him, in his advanced Years; and which, together with a Kind of Impatience, to give himself entirely up to the Service of Souls, made him enter upon, and follow his Studies with extreme Eagerness.

HE set himself therefore, to understand the Scriptures, both of the Old Testament and the New, in their original *Hebrew*, and *Greek*: The former indeed had his chief, tho' not his first Regard. It was not till after he had acquired some tolerable Knowledge of the *Greek* Testament, that he entered upon the Study of *Hebrew*. This was at *London*, about *December 1755*. He agreed with a *Jew* to in

instruct him, at the Rate of a Shilling an Hour. A few Lessons served all the Ends he needed ; (having known the Letters before) and being fully initiated into the Genius of the Language, he soon became swallowed up in it, so to speak, making it ever after, the chief Subject of his Studies, in respect of human Learning.

THE Matter of the Study so endeared the Language to him, that he proceeded therein with an almost, incredible Swiftneſs of Improvement. He discovered every Day, ſuch a Depth of *hidden Wiſdom*, in the Writings of *Moses*, and the Prophets, (*John* i. 15.) read in their own, original Tongue, as he could hardly have conceived from our Translation, tho' for the moſt Part, deemed the beſt in the World.

THE Advancement in divine Knowledge which he perceived in himſelf, from the Study of the Holy Scriptures in this Language, was Matter of his Admiration, as well as Thankſgiving. He found that the *Hebrew* Scriptures contain the Sum of all we can know in Divinity (conſidered as a Science) or, in natural Things. And one may venture to ſay, " He who attempts to be either a Divine, or a Philoſopher, without underſtanding the great Uſe and Benefit of this elucidating Sun, of God's forming and fixing up, in the Heaven of his moſt Holy Word, is juſt as wiſe, as he who would traverse the mighty Ocean without a Compaſs."

" Ignorance of the *Hebrew* Scriptures, has been the next Cauſe of all the Jargon publiſhed in Defence of them, of all the Infidelity in the World, of all the falſe Philoſophy and Errors in Divinity amongſt us ; and in Proportion as they are underſtood, theſe miſleading Principles muſt vaniſh and diſappear. The *Hebrew* Language is ſtampt with the Character of Divinity, whiſt all others (the *Greek* not excepted) wear the Badge of *Babel*. And while

while other Languages must be resolved into that Confusion which gave them Birth, and whilst these are the Channels of all Error; that remains the Source of all Truth, the Fountain from whence it springs, the Point in which it centres, the Garden where it grows, the Mine from whence it must be dug."

"There is something (says Mr. *Addison*) so pathetic in its Diction, that it often sets the Mind in a Flame, and makes our Hearts burn within us. If any one (continues he) would judge of the Beauties of Poetry that are to be met with in the divine Writings, and examine how kindly the *Hebrew* Manners of Speech mix and incorporate with the *English* Language; after having perused the Book of *Psalms*, let him read a literal Translation of *Horace* or *Pindar*. He will find in these two last, such an Absurdity, and Confusion of Stile, with such a comparative Poverty of Imagination, as will make him very sensible of what is here advanced.——It has been said by some of the Antients, that if the Gods were to talk with Men, they would certainly speak in *Plato's* Stile; but I think we may say, with Justice, that when Mortals converse with their Creator, they cannot do it in so proper a Stile as that of the Holy Scripture."

"FROM its Author, namely God Himself, we have Reason to expect the utmost Perfection a Language is capable of, viz. the utmost Simplicity, Certainty, and Expressiveness.——In a Word, what can be imagined more worthy than that which leads us to the saving Knowledge of God himself! which shews the Manner of attaining eternal Salvation! —O truly laudable and worthy Study! O Industry beyond all Praise! whereby a Man is enabled in the same Language, knowingly to converse with God, with holy Angels, with Patriarchs, and with Prophets, and clearly to unfold to Men the Mind of God, from the Language of God."

HE ascribed it to a special Assistance from Heaven, that the very Study of the Tongue, indepently considered, became so easy and pleasant as he found it. And I have heard him mention this very Particular as an Argument (at least to himself) of the Regard of Heaven, to this *first*, most simple, and excellent of Languages; * in assisting those who with upright Minds enquire into it after the Mind of God. And to this Purpose he writes as follows.

‘ December 20, 1756. I spent the Forenoon in my Studies, in which God has, and does greatly assist me.
‘ About this Time Twelve-month, I could not read

* “ The *Hebrew* (says Arch-bishop *Usher*) is the first Tongue of the World, and the most orderly Speech; in Comparison of which, all other Languages may be condemned for barbarous Confusion.”

The *Latins* are said to drink out of Pits, the *Greeks* out of Streams, but the *Hebrews* out of Fountains.

“ The Pre-eminence or Excellency of this Language, says Bishop *Walton*, is demonstrated by its *Antiquity*, *divine Origin*, *Sacredity*, *Perfection*, (under which is comprehended its *Purity*, *Elegance*, *Energy*, and *apt Significances of Words*) and lastly, by its *Usefulness*, and *Easiness to learn*. It expresses Things themselves *properly* and *descriptively*, so that no Language can be compared with the *Hebrew* in this Respect. It hath its *peculiar Beauties*, which no other Language can express.”

Amongst the Statutes drawn out of the Provincial of the *Jesuits* Rules, one is, “ He shall not suffer any to learn the *Hebrew* Tongue, unless he be well persuaded first of their stedfastness in the *Jesuitical* Divinity, and humble enough to make a right Use of it.”

“ Sure I am (says an eminent Writer on the Subject) that it ought to be the first Language we are taught, after we have learned to lisp our own; and were I worthy to advise, the *Oriental Dialects* should follow the *Hebrew*, the *Greek* should follow the *Arabic*, and the *Latin* be acquired by Conversation and Reading, in the same Manner as the modern Languages of *Europe* are acquired.”

' a Sentence of *Hebrew* with any Certainty, or construe a Verse with Readiness. But now I can read my Bible through, and understand it, almost as well as *Latin* or *English*. This hath God done, enabling me to read His blessed Word in the first and best of Languages. O may all my Studies and Talents be devoted to His Glory !'

HIS Application was indeed prodigious. I have known him (strange as it may seem) to spend Fourteen Hours, of the four and twenty, in this Study, excepting only the Intervals of Prayer, which he frequently poured out for HIS Blessing, whose Inspiration alone teacheth Man *true* Wisdom. He often intermixed a Verse of Praise, or Petition ; and then, turning his Face to the Wall, and lifting up his Heart and Countenance to Heaven, with his Arms claspt about his Breast, he would stand for some time before the LORD in solemn Recollection, and then return to his Work.

It was a rare Thing ever to see him but with a Book in his Hand, hearing him speak of the Things of GOD, or in Meditation. When in travelling, he at any Time stopt at an Inn, as soon as he was shewed to his Chamber, to stay whether for an Hour, or a Night ; he would, as though he forgot where he was, or what he came about, take out his little *Hebrew* Psalter (which was a peculiarly favourite travelling Companion of his) or some other spiritual Book, and fall immediately to his usual Work : unless the Time was otherwise taken up in exhorting the Landlord, or Servants, or in short, any he met with. Accommodations for his Body were his smallest Care ; and his Attention to these, were always, as it were by the by. He, like the Tortoise, had his House always with him, and seemed every where, and yet no where at Home, in this World. He pursued his Work, well nigh equally, at all Times, and in all Places, unless when Sickness prevented, and seemed, (as *the Earth produceth*
Fruit

Fruit of itself,) spontaneously to tend to God. Even after Preaching, sometimes near an Hour and a half together, he has immediately resumed his Studies, (having Books always with him,) and this often, where several Persons have been talking, or other wise employed, as their Occasions required round about him; he, still pursuing his Work, as tho' he were retired in a Closet: proceeding on the Sentiment, that he had no other Business in this World, than to Pray, and Preach, and Study, and live in every Place, and in every Thing, for God!

ALTHO' his Study may be considered, almost as a continual Prayer, being managed in this Manner, and being in its Nature and Design, wholly referred to God; nevertheless, it must be acknowledged, that the Frequency of his *stated* Times of Prayer, were, at first especially, much interrupted thereby; but he followed, for the most Part, the Light which he then had; and intending all his Acquirements for the Glory of God, in the Interest of Souls, he thought he might in such a Case, and on some Occasions, (as one expresse it,) "leave God, for God."

HE was not, however, without frequent Jealousies over himself, fearing lest his so intense Application, even to this Kind of Employment, should in any wise, divert his Heart from what he most prized, and most ardently desired, namely, close Attention to JESUS. After a while therefore, having mastered the main Difficulties in his Work, his Application became much more moderate; and uniformly regular. He began to "Learn well to know, how much need not be known." And that

—Knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain,
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.

But

But apt the mind or fancy is to rove
 Uncheckt, and of her roving is no end;
 Till warn'd, or by experience taught, she learn,
 That not to know at large, of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom; what is more is fume,
 Or emptiness, or fond impertinence,
 And renders us in things that most concern
 Unpractis'd unprepar'd, and still to seek.*

ONE Day he writes at follows. 'I was all Day
 closely employed at Study. But I fear I love
 my Books too much. It is true my Studies relate
 to the Word of God; but I often find my Mind
 carried out in Desire after Languages, Arts and
 Sciences: yet I see the Vanity of every Thing,
 when separate from God: To be sure, I prize
 the Knowledge of CHRIST *crucified* above all other
 Knowledge. To imitate his Wisdom, Good-
 ness, Meekness Patience and Love: Alas! what
 are *Hebrew, Greek, Latin, Logic, Metaphysics,*
 every Thing to this! what is any Thing to the
 Love of JESUS! O that sweet Peace of Consci-
 ence, and Contentment of Mind; which arise
 from Redemption in his Blood! O LORD, Thou
 knowest that I desire to be great in thy Grace;
 to be armed with thy Armour. My Soul longs
 to rise above these little, transitory Things. I
 fain would rest in Thee! I thirst for the Divine
 Life. I pray for the Spirit of Illumination. I
 cast my Soul upon JESUS CHRIST, the GOD of
 Glory, and Redeemer of the World. I desire
 to be conformable unto Him; his Friend, Ser-
 vant, Disciple, and Sacrifice! Come now my
 JESUS! see the Longings of my Soul, and finish
 the Work there.'

FROM hence may be gathered both, what was
 the Spirit of the Man, and the Tendency of his
 Studies.

Studies. He desired to know ; but it was God, and the Things of God, which he proposed to himself, as the sole Matter of his Knowledge. For altho' he read occasionally both Logic and Metaphysics, History, and Natural Philosophy, yet it was all with Reference to his one grand Point. Whatever Treasures he gathered from abroad in these, or in any other Way ; like the industrious Bee, collecting her Sweets in various Parts, and from different Weeds and Flowers, deposits all in one Hive, so he reduced, and made all his Attainments subservient to, the Word of God, and Acquaintance with Jesus, as his central Point of every Thing.

AND his Fear, lest in any Thing he should deviate from this, had much Influence on the Regulation of his Studies. He well knew, that to have a Heart always at Leisure for God, attentive to His Teaching, and obedient to His Dictates, is the great Thing ; to which every Design and Pursuit must give Place, if we mean to be truly great in the Grace of God ; and that the Heart is capable of being *overcharged* with Things, in some Respects, lawful and excellent, as with Surfeiting and Drunkenness, or Cares of this Life ; all which being therefore, to be as carefully guarded against.

AND perhaps there are few Things by which the Spirit of Darkness, so serves himself, among the *Thinking* World, as by this very Particular ; diverting the Mind from proper Application to the *one thing needful*, not indeed by Things sensual or immoral, which they abhor, and would perhaps be shocked at the Thought of ; but by Things, some Respects innocent, and plausible, if not necessary : It may be by curious Speculations on Government, the Works of Nature, or Grace, and ideal Pursuits of various Kinds.

“ More fond to fix the *place* of heaven, or hell,
Than studious *this* to shun, or *that* secure.

'Tis not the *curious*, but the pious path
That leads us to our point,

Humble love

And not proud *Reason* keeps the door of heav'n.

Love finds admision where proud *Science* fails.

Man's science is the culture of his heart :

And not to lose his plumbet in the depths

Of Nature, or the more profound of God."

BISHOP *Taylor* mentions it as a saying of *Oegidius*, that an old, and simple Woman who loves *JESUS*, may be greater than was Bro. *Bonaventure*. And inasmuch as the giving our whole Heart to God, is that, without which, nothing in Religion is truly available ; if this be not done, Is it not the same Thing, whether it be through gazing at the Stars, catching of Butter-Flies, or committing Adultery ? The Death of the Body is as fully effected by the Prick of a Lancet, as by the stroke of a Cannon-Ball. And, to such alas, as procure the *Loss* of their own Soul, How little Difference does it make, whether it was done by the Crimes, of the grossest *Ki*ad, or, by what the Flattery of Self-Love, and a mistaken World call *little Things* He was thoroughly sensible of his Danger in this Respect, and began to regulate himself accordingly. .

He found towards the Conclusion of his Studies in particular, that more *true* Wisdom is obtained from God, by Prayer and holy Meditation in one Hour, than from the Application of Years to Folio Volumes ; and therefore esteemed one single Sentiment, gained in this Manner, of more Value, than a thousand Speculations acquired by mere Dint of Study in the Way of human Science. He perceived well the Difference which there is between studying barely to instruct others, (which in its Place, is also right and necessary) and studying to perfect one's self ; the former not necessarily, implying any more than becoming humanely wiser ; whereas the latter tends to make us better, because
more

more holy ; and produces that Purity, and Disengagement which is absolutely necessary to receive the true Light of the Holy Spirit. “ The Secrets of the Kingdom of Heaven are not understood truly and thoroughly, but by the Sons of the Kingdom, and by them, too in several Degrees, and to various Purposes, God herein distributing to every one severally as he willeth ; but to such as know not God, the whole System of this Wisdom is insipid and flat, if not totally rejected, dull as the Foot of a Rock, and unlearned as the Elements of our Mother Tongue. But so are Mathematics to a Scythian Boar, and Music to a Camel.”

His settled Manner now was, to assign the Morning wholly to the Reading, first a Chapter out of the Old Testament, and frequently some of the Psalms in *Hebrew*. Then he read, and digested some Part of his *Greek Testament*. His Manner of doing this, took him up great Part of the Forenoon : and afterwards, he read, wrote, or was otherwise employed as Occasions directed. He frequently had some Persons to visit him for Instruction in some Point of Learning ; chiefly in *Hebrew*. Two or three young Men of *Cambridge*, at different Times, being in Town, and knowing him, chose to be initiated by him in the *Hebrew Tongue*. He was constantly as communicative as receptive of Instruction, withholding nothing from any one, that he thought might be useful to them.

He read the Scriptures in Order ; beginning a Book. and going thro’ with it regularly ; fixing at the same Time upon such Parts, as had most immediate Reference to the Doctrines and Precepts of the Gospel-State of Things ; which he not only read most frequently, but likewise committed to Memory. And the Degree of Perfection to which he arrived in this Particular, was really surprising. His Acquaintance with the Letter of Scripture, and his retentive Memory, supplied him as with a constant

Con-

Concordance. And it may be questioned, whether there was a remarkable Passage, historical, doctrinal, or preceptive, from *Genesis* to the *Revelations*, which he could not, on the bare Mention of, turn to immediately.

‘ Thy Word (says he) O LORD, I have for mine Inheritance for ever. It is the Joy of my Heart, and of more Value to me than Millions of Worlds. O God, give me Understanding, that I may keep thy Law ! But let my whole Dependence be in JESU’s Merits. He is my Advocate. Only by Faith in Him I stand. He is my sure Refuge, and Portion, in the Land of the Living ! ’

BEING at Sea one Time, and the Weather becoming extremely Tempestuous, the Mariners were apprehensive of certain Death. He in like Manner expected the same, and put into his Bosom with all Safety, a small Bible, which he had with him, resolving that what he so loved in Life, should not be parted from him even in Death. Such was his Love to, and singular Esteem for the Word of God.

IN this Manner it was, that he became in Truth, a Scribe, well instructed to the Kingdom of Heaven, and brought out of the Treasury of his Heart-Experience, the old and new, and deep Things of the Word of JEHOVAH. It was from this Fountain he derived his Ideas, Sentiments, and Expressions, on all Occasions ; explaining Doctrines, enforcing Duties, and resolving Difficulties, well nigh, altogether in Scripture Words. The *Spirit of Wisdom* so rested upon him, that there was nothing of a divine Nature, which occurred to his own Mind, or was proposed to him by others, respecting Doctrines, Experience, or Practice, of which he could not speak with convincing Clearness and Satisfaction.

HE had a singular Faculty for throwing Light upon doubtful Cases : and it was not unusual with him, by two or three Words speaking, sometimes to set to Rights, and entirely quiet the Minds of Persons, perplexed before, about Points of Doctrine, or Experience. A most remarkable Instance of this I remember to have known in *Ireland* : A Person who was greatly embarrassed in his Mind, concerning a Point in Religion, which appeared to him of great Importance, and who had received no Satisfaction from all his former Researches on the Head, came to Mr. *Walsh*, and related the Matter to him ; which having heard, he only asked one Question, requiring the Person to answer. And, whether it was, that God, just then shone upon the Man's Soul, and by His immediate Light, solved the Difficulty ; or whether it was thro' mere rational Conviction, resulting from the Arguments implied in his Question, I know not ; but he was instantly satisfied, and being convinced of his former Mistake, had no further Uneasiness on the Head.

HIS Insight into the invisible World, so realized to him Things to come, that he spake of them as one who both heard and saw them. And they had their proportionable Influence on the whole of his Behaviour. He acted as in the immediate Presence of God ; and thus went on, reading and meditating Day and Night, in the Law of his God ; and devouring, like another *Ezekiel*, the whole divine Volume.

C H A P. VIII.

His Manner of Preaching.

AT first his Sermons consisted chiefly, of a Number of well chosen Texts of Scripture, suited to the particular Subject on which he treated;

treated ; and which, he, for the most Part, cited with both the Chapter and Verse. He had in this Manner formed, as it were, a Body of Divinity in his Head, which was a Kind of Store-House of his Sermons. Time and Experience however, brought him off from the Custom of, so particularly citing the Places of the Scriptures, he made use of ; unless in new, and publick Places (as Fields and Market-houses, &c. where he often published the joyful Tidings ; and) where he judged it singularly Useful, both for the Conviction and Satisfaction of the Hearers.

A constant Course of Reading, much Conversation with the Children of God, and the deep Acquaintance, which a Life of Faith, Meditation and Prayer, gave him with God, and with the Motions of his own Soul, greatly extended his Views into divine Things in general ; and furnished him with Variety of Subjects for the Edification and Comfort of the Church of God : So that in the last two or three Years of his Course, his Sermons had in them a Depth, and Solidity far beyond those of his former Years.

THE State of his own Heart, had much Influence on the particular Subjects of his Sermons : As is surely the Case with all, to whom Preaching is not a mere Business of Course ; but on the contrary, an Affair of the weightiest Importance in the World, requiring the deepest Attention and most circumspect Walking in Persons exercised therein. He knew that the Words of an *unfeeling* Heart, are but mere empty Sounds ; and that altho' they might please for the present, they however, rarely profit the Hearers. And it was on this Account, that, attending constantly to the Motions of his own Soul, he hardly ever preached a Sermon, without conveying nearly the like Sensations to others, whether of deep Contrition of Spirit, holy Mourning, or spiritual Joy, which he felt in his own Soul.

• When

‘ WHEN, says he, I am in Heaviness, I am led to speak chiefly of Trials ; when lively and fervent, I am led to speak of the Comforts of Believers ; and when I am hungry and thirsting after Righteousness, I press upon others, to cleanse themselves from all Filthiness of Flesh and Spirit, and to perfect Holiness. And hence I learn, 1st. How needful it is for a Preacher to be in a right Spirit himself, whenever he speaks to others. And, 2dly. The Wisdom of God, in so ordering, that every Soul might receive its Portion of the *Milk of the Word* in due Season.’

ALL his Sermons might be truly said to be his own, from God. He stole not the Word from his Neighbour*, nor caught at trivial Incidents to furnish him with an Hour’s Discourse. His Heart was a Treasury well furnished, insomuch that he was never at a Loss for something in Season : Even sometimes when he has been so necessarily taken up with other Parts of his Calling, as not to have the least Time for *preparing* to preach ; but has gone into the Pulpit immediately ; yet the Pourings out of his feeling Soul, evidenced themselves to waiting Hearts, to be of God.

THERE was nothing whining, light, or trivial in his Discourses ; nothing put on ; nothing that could excite an Air of Levity, much less Laughter ; but rather, and which was commonly the Case, Groans and Tears and Cries. His Sermons had in them such a Depth of divine Truth, confirmed by the Word of God, with such a Greatness and Majesty, as begot in the Hearers an Awe, and Reverence, which removed far away, all Petulancy and thoughtless Irreverence of Spirit : and produced in many, a Solemnity and Attention of Soul, becoming those who hear Discourses for Life, or Death Eternal. To all of which, his grave and mortified

COR.

Countenance, contributed not a little. In short his whole Behaviour in the Pulpit was such, as became a Messenger of God, put in Trust with the Ministry of Reconciliation.

HIS Discourses were of a general Nature, suited to give a Portion to every one, as their Need required; Milk for Babes, and for stronger Men, stronger Meat: tho' still had this one main Tendency, with Regard to all, to excite People's Hearts to the pure Love of God. And altho' he preached *Faith in CHRIST* as the only Way, of obtaining all the good Things of Grace and Glory, yet he did it in such a Manner, as, effectually to guard it against the Abuse of Libertines, who turn the Freeness of the Grace of God, into an Occasion of Wantonness; who while they promise Liberty to themselves, and others, are, at the same Time Servants of Corruption. Persons of this Character could not in the least serve themselves from his Discourses; in every one of which he so preached *Faith in CHRIST*, as to *establish the Law*, in its true Sense, that is, to secure all the Interests of genuine Holiness, both in Heart and Life; all the Fruits of Righteousness; the most rigorous Regard to Mens Duty to God, their Neighbour, and themselves.

WHEN he first began to preach, his chief Talent seemed to be for quickening such as were dead in Trespases and Sins; to terrify careless Sinners with the Dread of God's Judgments, alarming them, as it were, at their Peril, to flee from the Wrath to come. It was truly said of him,

“ He fierce on the Philistines flies,
Compels the Captives to come in;
Spoils Satan of his lawful Prize,
And tears them from the Toils of Sin.”

His Courage, and Resolution in this, were such as are rarely to be found. He judged, that there was nothing more likely to pull down the strong Holds of *Satan*, than to lay the Ax to the Root of Sin; and in all his Sermons, he ever used to discover its filthy and detestable Nature, pressing upon the Conscience, an entire Purgation from dead Works. And he did it in such a Manner as often pierced the very Joints and Marrow of his Hearers.

It was easy to discover in him likewise, the utmost Impartiality. Knowing that he was to deliver his LORD's Message, he spared no Man, from any human or interested Regards; but boldly detecting their Sin, commended himself to every Man's Conscience in the *Sight of God*.

AND yet, his utmost Zeal was tempered with Wisdom, and Discretion; for notwithstanding his pressing Vehemently upon the Conscience of his Hearers, in all his Sermons, yet (altho' some were sometimes offended, charging him with binding heavy Burdens, and the like) they were never able to resist the Authority by which he spake.

BUT it was not as a *Boanerges*, a Son of Thunder only, that he excelled. His own, happy Experience, of the forgiving, healing, and comforting Virtue of the Blood of *JESUS*; together with his mighty Acquaintance with the Promises of Life in *HIM*, fitted him for administering Comfort, and much Encouragement to the Weary, and the Heavy-laden with Sin. To such, he was in Truth, a *Son of Consolation*; his Lips dropped Sweetness to them, as the Honey-Comb, while they poured forth, abundantly,

—Thoughts, immaculate and and pure,
Balsamic Truths, and healing Sentiments!

Night Thoughts.

O GOD, How many a bleeding Wound hast Thou made him an Instrument of healing, by pouring into the Hearts of the disconsolate, *the Wine and Oil* of the Gospel, in a rich Profusion of those precious, golden Promises, which being ratified to us by the holy Blood of Thy dear Son, are all Yea, and Amen in Him, to Thine eternal Glory ! Yes,

“ Refreshing, soft, as vernal Showers,
His Word, on weary Sinners falls,
Or, like the rapid Torrent pours,
While Souls to JESU'S Blood he calls ! ”

It was scarce'y possible for the most obdurate, icy, and rocky Heart, to remain long so under his moving and authoritative Discourses, laid Home to the Conscience by the Sword of the Spirit, which, like the flaming Sword in Paradise, he turned every Way, to every Heart. And accordingly, it was a very rare Thing for him ever to preach a Sermon, without sending some away, either broken-hearted, rejoicing in GOD, or encreased more or less, in the Knowledge of the Crucified.

TOWARDS the latter Part of his Progress, the two last Years of his Life especially, the whole Bent of his Soul, his Reading, Meditations, Prayer, Conversation and Preaching, tended altogether, to *the deep Things of GOD*, (1 Cor. ii. 10.) the so perfectly loving Him, with *all* the Capacity of the Soul and Body, as the State of Humanity can possibly admit. The entire Salvation of GOD, from all Sin, to all the Mind that was in CHRIST JESUS, was now his constant, and most beloved Theme, both in public and private. And he omitted nothing which might either inform his Judgment, or affect his own, or the Hearts of others, in Reference to this most interesting Concern of the Children of GOD.

HIS Thoughts on the Head became therefore thoroughly digested ; so that there was hardly an
Ob-

Objection which either *Satan*, Men, or the Heart of unbelief could bring against it, for which he had not a convincing Answer. His *own* Heart-acquaintance therewith, will be seen from a subsequent Account of his Experience. The Light which he had into the Nature, and his fervent Manner of enforcing the Worth, and Necessity of Christian Holiness, was one great Means of enkindling, in the Hearts of many, that *Fire* * of pure Love, to God and Man, which has since his Death likewise, encreased more abundantly, and still burns (O may it ever burn !) amongst us, to the greater Glory of God. Only such as were experimental Witnesses of it, having a true Relish for Things of so high a Nature, can rightly conceive of the Abilities, with which God endowed him, for this Part of His Work ; of the Manner in which, he,

With Strength and Utterance from above
 Urg'd on the Saints thro' Grace forgiven,
 To scale the Mount of holiest Love,
 To seize the brightest Throne in Heaven !

IN all his Discourses on the Subject, he as much as may be, carefully avoided *his own* Words, both in explaining, and enforcing its Nature, Extent, and the Means of attaining thereto. He did it in the Words which the Holy Ghost teacheth, explaining those spiritual Things, with spiritual Words : (1 Cor. ii. 13.) While in the mean Time, his fervent and affecting Manner of urging them, and indeed of every other Part of the Doctrine of Salvation, commanded,

—Audience and attention still as night
 Or summers noon-tide air.

PARADISE LOST.

He

* Luke xii. 49.

HE had not, it must be acknowledged, at least he made but little Use of, the *Art* of preaching : Not indeed that he was ignorant of such Rules, as Orators lay down for ordering, and conducting of publick Discourses. His Knowledge both of *Logic* and *Rhetoric* was far from being inconsiderable. He both read, and in some good Degree, digested the Principles of both. But the Eagerness with which he undertook and proceeded in his Work ; and the rapid Flow of his Soul, sending forth its *good Matter*, not like the Distilling of a Water-Pot, but as a plentiful Shower from the Heavens, watering deep and wide all around, did not suffer him to attend, with Exactness, to such Niceties in Composition, or Delivery : Nay, even prevented that Moderation, as to the Length, and Manner of delivering his Discourses, which would have been much more easy to himself, and to his Audience, many of whom, being often in Pain for him.

THO' afterwards, when the repeated Advice of his Friends, and the Necessity of his Constitution, obliged him to a more slow, and deliberate Manner, some ascribed it to (what they called) his *Want of Power* ; the Loss of what he once had : Such is the Folly and Weakness of many, in their Sentiments with Regard to this Particular. How common is it to imagine, That the Presence and Power of the Spirit of God, and that Influence by which Souls are awakened, justified, or built up in Holiness, depends upon, at least has some Connexion with, the Loudness of the Preacher's Voice, the Swiftmess of his Expression, and the like : In other Words, upon the Strength of a Man's Lungs, and, it may be, in the Assurance of his Gesture and Utterance. A Sentiment not more strange to the truly Wise, than it is common with many, and which justly deserves to be detected, and exploded. As tho' Noise, and animal Activity should be dignified with the Names of *Spirit and Power*, and the Want of them ascribed to Dryness, Deadness and Formality. Strictly speaking

ing indeed, there is no *necessary* divine Power in any Man's *Manner* of speaking, whether loud or low, swiftly or softly. *It is the Spirit that quickeneth* and as He pleaseth; and it may be questioned, whether Effects that have been sometimes produced by a loud, vehement, and over-bearing Manner of Speaking, were not in great Measure merely Animal or Mechanical, if not sometimes of *Satan* himself, to cast an Odium upon the Work of God. In Truth the most substantial, well-wearing and genuine Effect of the Gospel Ministry, arise, as far as Circumstances contribute thereto, from its Delivery, not without Noise and mere human Vehemence (which often rather calls off the Minds of too many, from the inward Life and Communion with God;) but with distinct Calmness, and wise Deliberation..

THERE may be often a strong Wind, an Earthquake, and Fire; but the LORD is in the *still small Voice*, (1 Kings xix. 11, 12.) And these are only in Order to this. His Word, it is true, is a Sword, and a Hammer, which wounds and breaks human Hearts in Pieces; and by how much any one's *Manner* of Speaking contributes towards the foregoing, so far it is to be commended. But considered independently of this (which is too often the Case) the Loudness of a Man's Voice is in Reality no better than the blowing of a Trumpet, or the Sound of a Drum. *Not by Might, or by Power, but by my Spirit saith the LORD of Hosts.* What is here intended, is nakedly to represent a too common Mistake, in order, in some Measure, to its removal.

HIS Sermons were seldom less than an Hour long and yet, had in them such an agreeable Variety of judicious Explanation of Scripture, and affecting Energy, that they were rarely, if ever tedious, unless to such as wanted a Savour for the Things of God. Often might one see, on these Occasions,

Attentive Crouds the heavenly Words admire,
Hang on his Lips, and catch the sacred Fire;
In crouding Ranks on every Side arise,
Demanding Life, impatient of the Skies !

He was always at the Conclusion, in a Bath of Sweat. The Place of Preaching being often at some Distance from his Lodging, his suddenly growing cold again, was one Reason of the Frequency of the Fevers which he had from Time to Time, during his whole Life of public Labour.

He often resolved before he began to preach, to restrain the Rapidity of his Spirit ; but in vain : The Sword (as he once said to me, when speaking to him on the Head) being too keen for the Scabbard.' The Fervour of his Soul broke thro' all Resolutions, rejoicing to spend, and to be spent for the LORD JESUS ; but wasting at the same time, and cutting away the very Springs of his mortal Life, which altho', at the Time, he had no apprehension of, yet he felt it immediately afterwards.

With regard to the Manner of his Preparing for Sermons, he seemed to keep between the two Extremes, of an enthusiastic Disregard to, or Neglect of all actual, previous Preparation on the one Hand; and a merely dry scholastic Composition of exact Materials on the other. To have no Regard to the Matter, and Manner of his Discourses before Hand, under the Pretence of Dependence upon Heaven, and immediate Influence and Utterance, he judged to be rank Enthusiasm ; and often, a Cloke for a slovenly, lounging Indolence of Spirit ; on Account, of which, Nonsense has been too often dignified with the sacred Names of *Inspiration* and *Power*. Yet, on the other Hand, he judged it nearly as culpable, to seek after and trust to the dry Human Skill, in fixing upon Heads, and such Measures, as to preach often only ones self

self, independent as it were, of the quickning, enlightening Presence of the *Holy Ghost*, without which all preaching and all Hearing, are equally vain.

He prayed and studied, and studied and prayed again, going always (unless Necessity prevented) from his Closet, and off his Knees, into the Pulpit. But when he came there, he gave himself up wholly into the Hands of God, to be actuated and used by Him, in all Respects, as might be most for His Glory. And it was glorious and wonderful, to see the good Effects, which were produced at those Times, by the Words of God flowing from his Lips, and entering into the Heart; without indeed the Ornaments of studied Eloquence, but in their native Majesty and Simplicity; such as they are in themselves, and as he himself relished them. One Circumstance relating to his Manner, was, that he almost always begun, and in general concluded his Sermons with a Text of Scripture; but so judiciously chosen, as seldom failed to touch the Heart, and frequently to cast Light on the whole Subject.

ONE might easily gather from his Way of Preaching, how sensible he was of a Mistake, or Error (tho' perhaps rarely noticed) in many Preachers, who content themselves, supposing there be but *Demonstration* in their Sermons; that they have spoken Things which cannot be reasonably gainsay'd. Whereas if there be nothing more than Clearness of Demonstration in a Sermon; it may indeed be so far said of the Preacher, *thou Preachest well*; but what then? Who is edified to Salvation? Who are quickened in their Pursuit of God and Heaven? Who hates his Sins? or who loves God the more for your Discourse? Now where these are not to be found; may not a Sinner as well be hearkning to a Mathematician demonstrating *Euclid's Elements*, as to a Preacher only proving a Point of Christianity?

It was far from satisfying him that his Sermons had in them sufficient Demonstration. But still retaining in Mind, What is the true *End* of Preaching, namely the bringing Souls acquainted with, and building them up in God; he rated his Sermons accordingly: and for the more effectual Promotion of this, he studied to be well acquainted with all the Motions and Sentiments of the human Heart, pointing his Discourses there continually; laying hold, as it were, of its very inmost Thoughts, and with the Sinner's own Weapons, slaying the Enemies of his Salvation. He applied to the Conscience at every Turn; and after having at any Time demonstrated a peculiarly interesting Truth, of a general Nature, he always took Care to make it a personal Thing, by questioning the Heart of every one concerning their Part therein. He frequently introduced, by Way of Comparison, many of the incidental Occurrences in Life, Things respecting Callings, Families, and a thousand little Matters, by which the great Concerns of the Soul, and another World, entered more deeply and sensibly into the Minds of the common People. I have heard a Woman of known Integrity say, that intending one Evening to have his Judgment, after Preaching, on several Particulars, which were a Weight to her Mind; he so anticipated every Objection, and answered them in the Sermon, that she, entirely satisfied, needed no farther Enquiry.

It was very usual with him in his Sermons, to propose and answer, divers Cases of Conscience, which was often an inexpressible Satisfaction to many. In describing of Vices (for which he was eminently remarkable) he did not so much dwell upon the Vice itself abstractedly, as he shewed the Persons to themselves, who were guilty thereof; and represented the unavoidable Danger of such as lived and died therein. It was not so much *Pride*, *Envy*, *Anger*, *Lust*, *Drunkennes*, *Swearing*, and the like, which he painted in their deformed and detestable

Nature, (tho' he did this also ;) but his Drift at such Times, was to describe the *proud*, the *envious*, the *angry*, and the *lustful Man* ; to alarm the Drunkard, and the Swearer, &c. as with the Voice of Thunder, to escape for their Lives. The most guilty Person can sit and hear his Vice described, with Composure enough ; but the Conscience of a Sinner, cannot so easily escape, when the Preacher, speaking as it were to one Person (tho' without particularizing any) charges it home, *Thou art the Man*. It was in this Way that his Sermons were, by the Grace of God, effectual to the Awakening and Converting of so many.

His whole Life being one Series of holy living, and mental Improvement, preserved his Heart, like an ever fresh, and overflowing Fountain, which on every Occasion poured forth its fruitful Streams of holy Doctrine, and persuasive Exhortation. It was easy enough to discern, that he *felt* the Things he delivered. He gave himself wholly to this one Thing ; and, which was the crowning Glory of all, was himself a Pattern of the Truths he taught.

His own Example strengthens all his Laws ;
He is himself the gracious Saint he draws.

INDEED this was first, and last, his Main Concern, That while he ministered to the Wants of others, he might not sustain Loss in his own Soul, Nor have to take up that sad Complaint, *They made me the Keeper of the Vineyards, but mine own Vineyard have I not kept.** It is a fearful Case for a Preacher, to be only like a Channel in a Garden, thro' which the Water runs to cool and moisten the Herbs and Flowers, but nothing for its own Use ; if not like the Spoils of Bevers, Sheep and Silk-Worms, designed to cloath others, and are made the Occasion of their own Nakedness, if not the Cause of their Death. This indeed is never the Intention of God,

COR-

concerning his Servants ; but Men bring it upon themselves thro' the Abuse of his Favours. In this Case, perhaps, alas, more frequent than is commonly imagined, What is it but to build a Fortune to others, upon the Ruins of one's own House, while after preaching to others, thou thyself dost become a Castaway !

C H A P. IX.

Of his frequent Sickness, the Exercises of his Mind therein, and the Improvement which he made thereof.

HIS original Constitution was strong, and his Make and Stature such, as, humanly speaking, indicated Health and long Life. He seemed free from those Incumbrances of Constitution which some have to struggle with well nigh all their Days. His Complexion tended rather to the Melancholic, than any other, altho' from his great Fervour of Spirit, and Zeal for God's Glory, one would have thought the contrary. But the Grace of God, is powerful to alter, and even invert, when He pleases, the Course of Nature. However, the natural Temperature of his Body, seemed well calculated both for the Service of God, and of his Neighbour.

BUT in Fact, if his Bones had been Brass, and his Flesh Iron, they must have yielded to the Violence which his Life and Labours offered to his Constitution. He enjoyed good Health till about the Nineteenth Year of his Age, which was the Year of his Conversion to God. But from the Twentieth to the Twenty-eighth, which was the last Year of his sojourning among Men, his Life may be said

said, to be no other than a lingering Death; as he never was a whole Day free from Pain or Weakness.

A slow Fever, and Pain at his Stomach were, for the most Part, his Companions, both by Day and Night. He could in this Respect say, literally, *I die daily. I bear in my Body the dying of the LORD JESUS.* For this his daily Martyrdom was brought upon him, and chearfully endured, wholly for His Name-sake. The Manner of his Preaching, intense Study, little Rest, and frequent outward Fatigues, broke the very Frame of his Nature, and brought him in a short Time to such a Habit of Body, as Medicines were never after able to remove. An eminent Physician once said to him, "Mr. *Walsh*, I would not use my Horse as you use your Body." The burning Fervour of his Spirit in the Cause of God, and the deep Concern which he continually felt for the Salvation of Sinners, prevailed over all, that either Prudence could dictate, or Friends and Enemies persuade, or threaten.

' It is, as he once expressed it, (speaking of his
' Illness) in the Work of God, in the Cause of
' CHRIST! Therefore I rejoice; for I count not
' my Life dear to myself, if I may but glorify my
' LORD GOD, and only Master, JESUS CHRIST.
It is really surprizing, that, considering his Weakness and habitual Disorders, he could possibly go thro' such daily and nightly Labours as he did: Nor can it be accounted for otherwise, than that the Strength of God was made perfect in his Weakness.
' Sometimes (says he) when I begin the Labour of
' Love I am hardly able, either to walk or speak;
' but after I have laboured a While, I find new
' Strength, and am even better than when I
' begun!

As

As to the Use which he always made of his Illnesses, it will be best, and most satisfactorily gathered from his own Words, in which, for the most Part, the following Accounts and Reflections are given. They are related in the Order of Time in which they occurred.

Tuesday, Jan. 18. 1751. I preached on *Matt. v. 3.* but could not finish, being seized with an Ague. Immediately I went to Bed. I could rest in the Will of God, being persuaded it was for the better. True it is, that Afflictions are not joyous, but grievous while they last, though afterwards they yield the peaceable Fruits of Righteousness. How great, O my God, are thy Goodness, and tender Mercies towards me! If I had a thousand Tongues, I could not praise my God as he deserves. He remembers me in the Time of my Trouble, and leaves not my Soul Comfortless. LORD, there is nothing Good in me, that Thou should'st regard, and so remember me. All is of thy Free Grace, and undeserved Mercy. O the ravishing Joy that seizes my Heart, in meditating on the dying Love of my Saviour! It raises me above all human Things, and carries my Soul deep into the Mysteries of Godliness.

Yet two Things he then especially remarked,

1st. How sad an Affair it is to leave the Work of Salvation to a Time of Sicknes. Experience (says he) has strongly taught me, that if my Peace was not made before such an Affliction (referring to a violent Fever, after which he wrote these Words) as this was, it would never have been made, rather Distraction, and almost Madness would take up the Time; and not Repentance. Look O JESUS upon those who are putting the Evil Day afar off."

2dly. That before each of his Illnesses; he had had remarkable Displays of the Divine Goodness towards him. Thus he says, 'I cannot but remark the exceeding Goodness of God, for before my Illnesses for some Years past, he always gives me a clear Manifestation of his Love.'

THE following Account of himself was after a Fever, which lasted nine and twenty Days, at a Place called *Tirrelspass* in Ireland.

1. 'I had no Joy for twenty Days. The Severity of my Sicknes and Pain, pressed down my Soul. Neither divine Light nor Love shone into my Heart; yet I prayed often with Freedom and Fervour.'

2. 'I had no strong Temptations; no Fear of Death, or Hell; neither had I any Desire to die. On the thirteenth Day, I had an Assurance, that I should not die in *Tirrelspass*. My greatest Uneasiness arose from the Place where I lay, which was a narrow Room, with a Shop adjoining, where was Hurry and Noise almost continually. This Circumstance, thro' the Evil of my Heart, often became a Temptation to Impatience. But I cried unto the LORD, and He made every Thing more easy to me every Day.'

3. 'ABOUT the twentieth Day, my Soul and Body much revived. I could after a Night of Heaviness and Affliction, rejoice in God. I experienced much of the Love of CHRIST. But yet I felt the Old Man. Alas! what an evil Heart have I! How hard is it to humble me, and wean my Desires from Earth? LORD, Thou knowest my Heart and Reins. And is it not my Desire to love Thee with all my Soul, and serve Thee with all my Strength &c.'

"Is

"Is there a Thing beneath the Sun,
That strives with Thee my Heart to share?
Ah, tear it thence, and reign alone
The LORD of ev'ry Motion there!"

4. 'ON the twenty-sixth Day, early in the Morning, the gracious LORD replenished my Soul with His Love. He poured out His Spirit upon me. The Intercourse was open between Heaven and my Soul. I loved, and could pray for all the World, as for myself. O how does CHRIST enlarge the Heart! What Flames of divine Charity does He kindle there! The twenty-seventh Day I had such a Sense of the Mercy of GOD as quite overcame my Soul. In the Evening however, I felt a severe Struggle: But the blessed Spirit soon delivered, and set my Heart at Liberty.'

'LORD, Since it hath pleased Thee, to spare me a little longer, make my Life Useful. Let me be wholly given up to Thee, and thy Service, that I may glorify Thee, in all Things, thro' JESUS CHRIST, my dearest LORD and SAVIOUR.
Amen.'

It is easy to discern, as thro' the general Tenor of his Life, so especially in those Times of Sick-ness, that his main Concern respected his *Inward Man*, the State of his Heart God-ward. He carefully attended to all its Motions, and regarded its every Alteration; and he as freely owned whatever he found amiss, as he thankfully acknowledged the Goodness of GOD towards him.

TIMES of Sicknefs, if not abused; are commonly, and they are always intended of GOD, to be Times of much Blessing. We want often what Sicknefs among other Things implies, That is, the Necessary Retirement of such Seasons; which gives us Opportunity of calling to Remembrance, as it were recapitulating our Whole Life. In the

the Midst of the Worlds Glare, and the Hurry of Company and Employments, it is an easy Matter, and very common to mistake even Slavery for Freedom, to overlook our Follies, and miscall our Vices ; But

The Faults are few we flatter when alone.
 —A sick Bed is a Doctor of the Heart.

Then if ever, Persons are obliged to attend to that deliberate Reflection, that Self-Conversation, the Want of which, is, without Doubt, one great Cause of the Folly and Extravagance of Mankind in general. We *know not*, because we *do not consider*. And how dreadful must the State of that Person be, who being deprived of the Life of God, still suffers the Croud of Affairs, the Noise of his Passions, and the Delusions of the World, to hinder him from thinking of his present real Condition and latter End. Alas !

“ How must a Spirit, late escap'd from Earth,
 The *Truth of Things* new blazing in its Eye,
 Look back, astonished, on the Ways of Men
 Whose Lives whole Drift is to forget their Graves.”

NOTHING can be more proper for a Person who walks upon the Borders of Eternity, and is hastning continually to his final Audit, than daily to slip away from the Circle of Amusements, and frequently to relinquish the Hurry of Business, in order deeply to consider, and adjust the Things that belong to his Peace. And in order to this, How true is it that, To a Mind intent upon its own Improvement, Solitude, whether of Sickness, or voluntarily chosen ; has Charms incomparably more engaging, than the *Entertainments* presented in the Theatre, or the *Honours* conferred in the Drawing Room.

INDEED it may justly seem strange, that Man who loves nothing like his own Person, nevertheless
 hates

hates nothing so much as being confined to his own Conversation. Solitude with Multitudes, is but another Name for Misery. And the supreme Pitch of worldly Greatness, is too nice and weak to bear the Examination of a *Thought*. Most People dread the Knowledge of, and love to be entire Strangers to the Secrets of their Soul.

Vain Man has measured Land and Sea,
Fathom'd the Depths of States and Kings,
O'er Earth and Heaven explor'd his Way,
Yet there are two vast spacious Things
To measure, which doth most behove
Yet few that find them, *Sin and Love*.

In reality whatsoever is *without us*, is foreign to our true Happiness, and therefore deserves our Esteem, only in proportion, as it tends to the Regulation of our *Inward Man*. Our *real* Goods and Evils, are altogether of an *Internal* Nature. And in the Account of God our greatest Blessings are, what a mistaken World, often call the greatest Misfortunes, such as Poverty, Sickness, Contempt, and the like. To be conversant at home, to take Account of the State of our Soul, and pursue our Measures universally, in Reference thereto, is in Truth the prime Wisdom of Man. But Self-Love always blinds us in something or other which regards our own Persons, and continually opens to us some secret Door, to give us Means and Opportunity to Steal away from our own Sight, and to make our escape from ourselves.

O what a riddle of absurdity !
Like children babbling nonsense in their sports
We censure Nature for a span too short ;
That span too short we tax as tedious too ;
Torture Invention, all Expedients tire
To lash the ling'ring Moments into speed ;
And whirl us (happy riddance !) from ourselves.
Leisure is pain, takes off our chariot wheels.

Blest

Blest Leisure is our Curse; like that of *Cain*
It makes us wander, wander Earth around.

To fly that tyrant *Thought*. Yet

————— A moment we may wish

When worlds want wealth to buy.

————— O then, for Yesterdays to come!

Alas! To what Purpose is it to flee from ourselves, since we cannot possibly avoid either the Sight, or the Justice of God.

TIMES of Sickness are likewise, often Times of Trial, and sore Temptation. The Enemy taking Advantage of the weakened Powers of the Mind, and other painful Circumstances, endeavours to serve himself in our low Estate; at least to embarrass and perplex, if he can do nothing worse. Then, if ever, does he cast in his fiery Darts, and often ask, *Where is now thy God?* And so this Servant of God found it, in a Measure, with Respect to both the one and the other; the Blessings, and the Trials of Sickness. What follows may be considered as an Instance.

Limerick, October 28, 1755. I was seized with a Fever, which confined me to my Room, till Friday November 7, and shall remark the following Particulars,

1st. I examined myself What might be the Cause of this Illness; but could not discern any Thing in particular. I saw indeed that many of my Tempers, Words and Actions were not truly holy. I was ashamed of my best Performances. I saw my best living as a mere Blot: Yet the Guilt of no particular Sin lay upon my Conscience.

2^{dly}. I was more subject to Temptation in this Sickness than usual: Not indeed to think hard

'hard of God, or repine at my Illness: But I had
'spiritual Conflicts, wrestlings against *Principalities*
'and Powers, against the Rulers of the Darkeness of this
'World; against wicked Spirits in high Places. The
'third Day, which was Thursday, October 30, I
'had the forest Conflict that ever I felt. I was sud-
'denly seized in Body, and amazed in Mind. I
'thought every Moment would have been my last.
'I had a vehement Thirst. My Tongue was dry
'and turgid. And my Soul was in an Agony. I
'was overwhelmed with Fear, Sorrow, and sore
'Affliction.'

'ALL the Sins of my Life passed before me, but
'especially those which were since I had been en-
'lightened, and since I preached the Gospel. I
'saw, and felt myself Hell-deserving; that I was
'nothing, and could do no good Work before God.
'I was really poor, in such a Manner and Degree,
'as I never felt before. I was stript, humbled,
'emptied, laid open, confounded and afraid of
'God's Judgments; tho' not afraid of the Devil,
'or Hell. Nay, I all the while knew I had Re-
'demption in the Blood of Jesus, and that all my
'Sins were forgiven. Who can understand? Only
'such as have felt the same.'

How suitable, on this Occasion, is that Prayer,
Enter not into Judgment with thy Servant, O Lord:
Who can stand the Test of Omniscient Purity?
Of Him, who Foibles in Archangels sees! The
Life of this Servant of God, was, from the
Time of his Conversion, remarkably fair, with-
out Blemish, and one Series of Endeavour to
please his God alone. Yet now, when God,
for wise Ends, had let him see What he had been
in himself, *laying Judgment to the Line, and Righte-
ousness to the Plumbet,* How insupportable was the
Sight!

O thou bleeding Love! Who can pay The Praises due! What hast Thou done to become the LORD our Righteousness, to redeem us from ourselves and Wrath eternal!

“No: our best Actions cannot please,
But Thou must purge e'en them;
Yet, since in Thee I do believe
My worst shall not condemn.

What ere in me seems Good or Wise,
Or Strong, I here disclaim:
I wash my Garments in the Blood
Of the atoning Lamb!

3dly, In the Midst of my Troubles, I had Liberty in Prayer. My Understanding and Memory remained with me, and Abundance of spiritual Matter was suggested to my Mind. Even Passages of Scripture, that I never used before, were brought to mein Prayer. I was alarmed in every Part, and cried mightily to God. I cried to all about me to pray for me. Surely they saw the Bitterness of my Soul. God remember them for Good, who then sympathized with me in my Trouble.

4thly, It left me gradually, and without any sensible Joy. Peace and Confidence arose by Degrees, in my Spirit. The very Extremity of the Combat, lasted about a Quarter of an Hour. It just then occurred to me, that some Days before, I heard JESUS, as it were, speak, and say to me, Satan hath desired to have thee, that he may sift you as Wheat, but I have prayed for thee, that thy Faith may not fail. And now I fully understood it. In so many Instances, are those Words of our LORD true, “What I do, thou knowest not now; but thou shalt know hereafter.”

thly, I felt, (and might it not be the Design of God in the whole?) that the NAME of JESUS alone could avail to bring me to God. * I had such

* FREQUENT Mention is made in holy Scripture of receiving all our good Things from the Son of God, thro' his NAME, as that which performs for us every Thing we need: That there is Salvation in no other—His Name, thro' Faith in his Name hath done so and so; Men are said to be condemned because of not believing in His Name; and again to have Life thro' his Name, and for his Name-sake the little Children's Sins are said to be forgiven them; with much to the same Purpose. This is the NAME JESUS, a Name above every Name, and of which the Children of God have been ever peculiarly fond. It occurs I think not less than four Hundred and fifty Times in the New Testament. Ignatius is said to have had it engraved on his inward Parts, and so found after his Death. St. Austin, could no longer relish the Writings of Cicero (tho' he once so admired them) and for a while wondered what was the Cause? But he found it was, that the sweet Name of JESUS was not to be found in them: and as Solomon says, *Can that which is unsavoury be eaten without Salt?* So a true Believer in JESUS, can relish nothing, esteeming unsavoury as *the White of an Egg* what ever has not something of HIM mingled therewith. In short, with JESUS every Thing is acceptable to a gracious Heart: without Him Nothing. 'Tis a Heaven to be with Him, a Hell to be without Him!

To the true Lovers of JESUS, a Name, which was of Necessity, so precious to the Person before us, one can hardly say too much of Him. I therefore willingly take Occasion to subjoin a little Extract concerning this precious Name.

“JEHOVAH hath changed the ineffable Name into a Name utterable by Man, and desirable by all the World; the Majesty is all arrayed in Robes of Mercy; the adorable Mystery of the Patriarchs was made fit for Pronunciation and Expression, when it became the Name of the LORD'S CHRIST. And if JEHOVAH be full of Majesty and Terroure, the Name JESUS, is full of Sweetness and Mercy. It is GOD clothed with Circumstances of Familiarity, and Opportunities of approaching Him. GOD could not be received or entertained by Men till he was made Human and sensible by the Adoption of a sensitive Nature. Thus was his Person made tangible, and his Name utterable, and his Mercy brought home to our Necessities, and the Mystery made plain at the naming *the holy Child JESUS.*”

“ such a deep Sense of this, as I never had before.
 “ I had besides, extraordinary Evidence of the eter-
 “ nal Power and Godhead of CHRIST JESUS. In
 all

“ AND then was GOD’s Mercy at full Sea ; then was the Time when He made no Reserves of his Benignity. To Patriarchs and Persons of eminent Sanctity and Employment, in the elder Ages of the World, GOD according to the Degrees of his Manifestation or present Purpose, would give them one Letter of his ineffable Name. For the Reward that *Abraham* had in the change of his Name, was that he had the Honour done him to have one of the Letters of *ЈЗНОВАН* put into it, and so had *Isaac* when he was a Type of CHRIST, and Prince of the *Israelitish* Armies; and when GOD took away one of these Letters it was a Curse,”

“ BUT now He communicated all the *whole* Name to this *holy Child*, and put a Letter more to it, to signify that He was the Glory of GOD, the express Image of his Father’s Person, GOD Eternal; and then manifested to the World in his *Humanity*.”

This heav’n-assum’d majestic robe of earth,
 He deign’d to wear, who hung the vast expanse
 With azure bright, and cloath’d the sun in gold,

“ AND thus all the World who expected Blessedness, and had treasured all their Hopes in the ineffable Name of GOD, found them all, with ample Returns in the Name of JESUS.”

“ THIS Miraculous Name is above all the Powers of Magical Incantments. This is the Name at which the Devils did tremble, and pay their inforced and involuntary Adorations, by confessing the Divinity, and quitting their Possessions and usurped Habitations. If our Prayers be made in this Name GOD opens the Windows of Heaven and rains down Benediction. At the Mention of this Name the blessed Apostles, and many other Lights, who followed hard after the Sun of Righteousness, wrought great and prodigious Miracles : *Signs and Wonders, and Healings were done by the Name of the holy Child JESUS.*”

“ THIS is the Name which we should engrave in our Hearts, and write upon our Foreheads, and pronounce with our most harmonious Accents, and rest our Faith upon, and Place our Hopes in, and Love with the overflowings of Charity and Joy, and Adoration. And as the Revelation of this Name satisfied the Hopes of all the World, so it must determine our Worshippings, and the Addresses of our exterior and interior Religion : it being that
 Name

'all my Illnesses this Truth has been wonderfully
'revealed to me, both by the external Evidence of
'holy Writ, and the internal Evidence of the
'Holy Spirit. None of the Prayers which I made
'Use of, so foiled and drove away *Satan*, as "JE-
'sus, Son of the living God, have Mercy upon,
'and save me from this Hour." Likewise the
'fifty-third of *Isaiab*, the twenty-third of *Jeremiab*,
'and the sixteenth of *St. Matthew*, with much of the
'*Revelation*, came into my Mind : And my Prayers
'were made up chiefly of Passages from these
'Places. I cried out, when I thought I should
'speak no more, and said, LORD, I have trusted
'in Thee, and I believe Thou wilt raise me up at
'the last Day.'

'I had at the same Time, most earnest Desires,
'to be made holy. I saw more clearly than ever
'the Nature and Necessity of Perfect Love ; and
'was fully persuaded of the Necessity of preaching
'Christian Perfection, and of declaring, that ~~all~~ is
'of Grace.'

6thly,

Name whereby God and God's Mercies are made present to
us, and proportionate Objects of our Religion and Affection." Now
if any Man love not this Name, even the LORD JESUS CHRIST,
—O God, what shall become of him ! (1 Cor. xvi. 22.)

This Mighty NAME Salvation is,
And keeps our happy Souls above !
Delight it brings, and Joy, and Peace,
And Life, and everlasting Love :
To me with this dear Name are given
Pardon, and Holiness, and Heaven !

What tho' a Thousand Hosts engage,
A Thousand Worlds my Soul to shake,
I have a Shield shall quell their Rage,
Shall drive the Alien Armies back ;
Pourtray'd it bears a bleeding Lamb,
And shews the lovely JESU's NAME !

‘ 6thly. For four or five Days, after it was over,
 ‘ I had much of the Presence of God, and of
 ‘ CHRIST. Many Scripture Truths revealed to me,
 ‘ and strong Assurances, that God would spare me a
 ‘ little longer, to preach His Gospel to the Igno-
 ‘ rant, and them that are out of the Way, and to
 ‘ help forward the Faith of His Children.

‘ I write this Account *November 8, 1755*, being
 ‘ pretty free from bodily Pain, at Peace with God,
 ‘ and all Mankind, desirous, and determined to live
 ‘ wholly to the Glory of God; to be a Servant
 ‘ of all, giving my Life, Time, and Strength,
 ‘ with every other Talent intrusted to me, to God,
 ‘ and the Church, which my dear Jesus purchased
 ‘ with his Blood. To Him with the Almighty Fa-
 ‘ ther, and Eternal Spirit, be ascribed the King-
 ‘ dom, Power, and Glory, לעולם ועד For ever,
 ‘ and to Eternity.’

THE very Day on which he wrote these Reflecti-
 ons, and the first of his going out, after this Illness,
 it being a Day appointed for Fasting and Prayer, to
 avert the Judgment of God, which seemed impend-
 ing over these Nations; he was taken in a Chair to
 the Preaching-House, and preached for a full Hour,
 ‘ having (as he expresses it) a deep Sense of the
 ‘ Majesty of God, and joyful Confidence, that he
 ‘ would defend the real *Israelites* from the impending
 ‘ Evil.’

THE frequent Experience which he had of re-
 markable escapes from Confinement, by Disorders
 which threatened him with a sudden Removal hence,
 and these in Times of Preaching especially, made
 it a frequent and felt Expression with him, ‘ When
 I am weak, then I am strong.’

‘ WHEN one knows (says he, on another of these
 ‘ Occasions) that God is for him, that he has Re-
 ‘ demption in the Blood of CHRIST, then whether

' he be rich, or poor, in Sickneſs, or in Health,
 ' he is happy, and can rejoice. Have I recovered
 ' my Strength ? And am I freely forgiven my for-
 ' mer Trefpaſſes ? Does the Spirit of God dwell in
 ' my Heart ? And can I by Faith behold a recon-
 ' ciled God, and interceding Saviour, at his right
 ' Hand ? Well, then, welcome Sickneſs, Contempt,
 ' Poverty, and Death. If I meet with worldly
 ' Troubles, 'tis to make my Crown the brighter.
 ' If I ſuffer for CHRIST's Sake, happy am I. If I
 ' bear the Croſs, I ſhall wear the Crown. Is my
 ' Body cold ? I am warmed with the Flames of
 ' ſacred Love ; naked ? I have a Covering of
 ' wrought Gold, the Righteouſneſs of my Saviour !
 ' Hungry ? I have Meat to eat the World knoweth
 ' not of, *the bidden Manna, and the Bread of Life*. Let
 ' me ſuffer then with CHRIST. Men may kill my
 ' Body ; but it would only ſend me the ſooner to
 ' Heaven.'

The following Inſtance, and which is the laſt I
 ſhall mention on this Head, is the rather inſerted,
 becauſe in it may be ſeen a true Picture of the Man,
 from the feeling, free Pourings out of his own
 Heart. It was at *Briſtol*, after recovering from a
 dangerous Fever.

' FOR three Days laſt paſt, I had much Converſe
 ' with God, and vehement Deſires to live wholly
 ' to His Glory. I have enquired into the Reaſon
 ' of mine Affliction, and think, God did it to hum-
 ' ble me, that I ſhould not be puffed up with the
 ' Praises of the People. They cannot indeed too
 ' much admire the Truths of God, nor be too
 ' thankful to Him for them. But the Danger was,
 ' leſt I ſhould think myſelf ſomebody : Yet I can-
 ' not lay to my own Charge the Deſire of Applauſe,
 ' neither did I find it liſt me up : On the contrary,
 ' it often made me aſhamed, knowing my own
 ' Vileness, and how little I either ſuffered or did
 ' for God.'

‘ AND truly I was never more sensible of my Unprofitableness, than I am at this Hour. I blush to see and hear how others live, and have lived; and at how low a Rate I yet live. But above all, when I consider the Life of the holy JESUS, O how far short do I come! I am not entirely dead to myself. I am not altogether free from Affection to Creatures. I cannot rejoice equally to suffer, as to be comforted. I speak Words I ought not. I spend some Minutes unprofitably. In short, I do not love God, or my Neighbour as I ought.’

‘ O, was it not for Free Grace, and the Blood of Sprinkling, Where should I appear! But Thou knowest my Desire, or rather the Desire of thy Spirit within me. Thou knowest that there has never been a Saint upon Earth whom I do not desire to resemble, in doing and suffering thy whole Will. I would walk with Thee, my God, as *Enoch* did. I would follow Thee to a Land unknown, as *Abraham* did. I would renounce all for Thee, as did *Moses*, and *Paul*. I would, as did *Stephen*, seal Thy Truth with my Blood!

‘ Is not this the Desire of my Soul, O my Saviour? O, give me Power; give Grace and Constancy. For unless Thou helpest, all my Longings and Praying will prove fruitless. But if Thou waterest these Plants, of thine own right Hand’s planting, this Grain shall become a great Tree, and my Soul shall be swallowed up in Thee my LORD GOD!’

‘ JESUS was my Comfort, and my Joy, my Life, and my Strength. O, if I had not JESUS for my Help, I should be miserable. But since I have Thee, my LORD, I am therefore happy in these my Afflictions. The lovely Smiles of Thy Countenance, which shine with Glory, revive and raise me. O, divine Love! What hast Thou done for

me, a poor Sinner ! Bless the LORD, O my Soul,
and forget not all His Benefits !

O that my Soul was loofened from this Body,
that I might ascend the holy Hill of the LORD !
my JESUS, When shall I behold Thee Face to
Face ! O that this seperate Wall was broken down,
this Partition was but taken away, and that I
could even now enter into the celestial Courts,
there to sing everlasting Hallelujahs to my LORD,
God, Father, Son, and Holy Ghost, *Amen !*

CHAP X.

Of his Temptations, Conflicts, and various Exercises of Soul.

THE Proneness which we find in ourselves to
Extremes, discovers itself perhaps in nothing
more, than in Things pertaining to the Kingdom
of GOD. We are apt to allow too much or too
little ; are for wholly receiving, or wholly rejecting
almost every Thing : and find, that it is one of
the hardest Matters in the World to keep a proper
Medium between Extremes, indeed of every Kind :
But we find it peculiarly so, with respect to Things
that concern the invisible World ; the Agency of
invisible Spirits, whether Good or Bad. What is
more common on the One Hand, than to hear
People say, of well nigh every Occurrence, and
Alteration in their Spirit, " The Devil has done
this. The Enemy has brought it upon me," and
the like : Whereas in reality, the Difference which
we sometimes feel in ourselves, with regard to the
Sensations of Chearfulness, and Depression, Alert-
ness and Langour, arise from the very Contexture
of our animal Frame, in which the Body is more
immediately concerned than the Soul. And very
often

often it is the Spirit of Truth, and of Purity, that reproves us, for something blameable in our Spirit or Conduct; some Instance of Omission, unfaithfulness or actual Sin: Cases of Divine Visitation are easy enough to be distinguished, by such as are truly *Spiritual*.

THERE are those, on the other Hand who, prone to Philosophize, almost every Thing, ascribe most of the Occurrences in the World, the Differences we find in ourselves, and Phenomena in Nature, to mere natural Causes: And so, well nigh exclude invisible Beings from having any Thing to do with the Ways of Men: living in this respect, *without God in the World*.

It is indeed a Point of Wisdom, well worthy our Pursuit, in order to the true Peace of our Lives, to know, What, in the Course of our Experience, we ought to ascribe to God, to Angels, whether Good or Evil, and to ourselves. How greatly would it contribute to prevent many evil Reasonings and self-tormenting Consternations? And it is a Point of Knowledge, to which *the Children of the Kingdom* are entitled and do actually attain from God thro' the Aids of Faith and Prayer. For so hath the Holy Ghost said *Ye have an Union from the Holy One, and ye know all Things*. — All Things that are Needful to be known, in order to our walking acceptably, and pleasing God in all Things.

THE following few Particulars, in the Course of the Experience of this Man of God, which are ascribed to the Agency of the Powers of Darknes, are (among an Infinity of other Instances in the World) sufficient Proofs, of the Attempts of those malicious Spirits, to *steal and to destroy*, as saith our LORD: to rob us of the Grace of God, and to destroy our Souls. Yes,

From

"From Thrones of Glory driven,
By flaming Vengeance hurl'd
They throng the Air and darken Heaven,
And rule the lower World :
With Rage that never ends,
Their helish Arts they try,
Legions of dire malicious Fiends,
And Spirits enthron'd on high."

THE following only are here related, to assist, in some Measure, our Knowledge of *Satan's Devices*; thro' Ignorance of which many Souls are often sadly perplexed, and hindered in their Heavenly Journey.

TRUE it is, that Temptations, and Trials of various Kinds, are a Part of the Portion of real Christians in this World. And unless we first be cut and hewn in the Mountains, we shall not be fixed in the Temple of God; but by breaking and polishing our Roughness may become plain, or our sparks kindled, and we may be either for the Temple, or the Altar, spiritual Building, or holy Fire; something that God shall delight in; and then the Temptations, and the severest Trials were not amiss. And therefore we must not wonder, that oftentimes it so happens, that nothing will remove a Temptation; no Diligence, no Advices, no Labour, no Prayers; not because these are ineffectual, but because it is most fit the Temptation should abide, for Ends of God's designing: in every such Case the Word of Promise being as to St. Paul (while he was still continued in the War) *my Grace is sufficient for Thee*.

'It is a great Thing (as he once observed) to be acquainted with the invisible World. God is always present: but our Eyes are closed, and our Hearts hardened, till CHRIST the true Light, and Life of Men, is revealed within us. Then, and not before, we have Access to the Father; and the

- ‘ the *Holy Ghost* leads us into the Mysteries of the Kingdom of Heaven.’

CONCERNING the variety of inward Exercises any Conflicts which he went through from first to last, he often took Notice that they were greatest on the LORD’S Day; and says on the Occasion.

- ‘ LORD, I am more afflicted on thy Day, than on any other, Thou knowest the Cause. If it be the Enemy that afflicts me, do Thou rebuke him; let him have no Power over my Body or Soul. And O give me thy Meek, and Long-suffering Mind to bear whatsoever Burden Thou permittest to come upon me.’

- HE observes likewise, ‘ When I have most Life and Power in Preaching, then the Devil and Sin muster all their Force, and thrust sore at me. But hitherto GOD has preserved me, both from the great Offence, and from Misery and Dejection.’

THE Instances of the Resistance he found in the Time of Preaching from invisible Powers, permitted of GOD to exercise him then, were highly remarkable. And are perhaps, best accounted for from 2 Cor. xii. 7. He has sometimes started in Amaze, at horrible Injections, concerning GOD, or CHRIST, or some fundamental Article of the Christian Religion; even then, while he has been powerfully asserting, proving, and enforcing it. I have often heard him say in Effect, that there was not a single divine Truth, in the which he was then established, for which he had not fought, resisting as it were unto Blood. For he would take nothing upon Trust; nor see with the Eyes of others. He derived his Sentiments from the Fountain-Head. His best Things come from GOD in the Way of Labour and striving.

HE has been sometimes deprived of the Use of some of his Senses, during the very Time of Preaching

Once in particular, *May 1751*. In the midst of his Discourse, he, in an Instant, lost his Eye-sight, and fell back in the Pulpit, yet retaining, during the whole Time, the perfect Use of his Understanding: He however, soon recovered, and finished the Sermon. He believed, and was not confounded.

‘I know the Devil hates me,’ was a frequent saying with him on these Occasions: And often when he has been disturbed in the Silence of the Night, in Ways more than Natural; and well knowing the Cause, he has, with much Confidence, in the Name of JESUS commanded the Adversary to be gone; and found it always according to his Faith.

RIDING one Day with a Friend, and talking as he was wont, of the Goodness of GOD, and of the Confidence which he found in Him, that he would preserve him unto everlasting Life.——‘Just then, (says he) my Horse, on a plain Place, threw me over his Head. As I came to the Ground, it was, as it were, sounded in my Ears, “Will you trust GOD now?” Yes, I said, for ever! Thro’ the Mercy of the LORD I was not hurt. I saw an Enemy had done it. I was thankful, and felt no contrary Emotion in my Heart!

“With holy Indignation fill’d,
When by the Prince of Hell withstood,
Firm I resist, I grasp my Shield,
And quench his fiery Darts in Blood!
Having done all, by Faith I stand,
And give the Praise, O LORD to Thee!
Thy holy Arm, thine own right Hand
Hath got Thyself the Victory!”

ONE Particular which ought perhaps to be reduced to this Head, and which to some, no doubt, will appear singular, was a frequent, painful, and well nigh distressing Apprehension, which he sometimes

times had of Dying. The Thought of Dissolution had always in it, something terrible to his Nature. And what renders it the more observable is, That it was so, even at those Times, when he could truly triumph in CHRIST, knowing in whom he had believed, and that he should be with Him for ever. Of this we have the following Account from himself.

‘ Sat. Decem. 1. 1753: After Preaching I studied closely till Ten. I found infinite Sweetness in God; and much Power breath’d into my Soul after all the Mind of CHRIST. At present I am tempted chiefly with the Fear of Death. I believe my Pardon is sealed by the Blood of the Covenant. I have no Fear of Hell, And yet I am sorely apprehensive of Death.’ Again,

‘ Monday 22d. I was this Day, as I have been frequently of late, much perplexed at the Thought of Dying: I believe my Redeemer liveth, and that I have an Interest in his Blood, and yet, notwithstanding, I am sore amazed at the Thought of Dissolution.’

To a Person indeed at Rest in his Possessions; *Ecclus. xli. 1.*) One to whom *this World is all*, and in whom *Gaiety* well nigh forgets it is to die; it is not to be wondered at that Death should be the terrible Aversion of such.* For O ETERNITY! thou pleasing dreadful Thing,

“ At thought of thee, each sublunary wish
Lets go its eager grasp, and drops the World;”

* ——— To him alas, to him I fear,
The Face of Death will terrible appear,
Who in his Life, flatt’ring his sensual Pride,
By being known to all the World beside.
Doth not himself when he’s a dying know,
Nor what he is, nor whither he’s to go!

Cowley.

And

And in the just approaching Prospect of this, to *know not* whither one is going ; to take a Leap in the *Dark* ; to be unacquainted with HIM, the Knowledge of whom, alone, disarms Death of his Sting, and so, smooths our Passage to the Grave : and this too, perhaps after the known Neglect of blessed Opportunities of Salvation, Resistence of Conviction, and it may be, a violent smothering the Light of God within us, intended to lead from the Darkeness and Death of Nature to the Life and Liberty of Love—In such a Case. How terrible to die ! For alas,

“ ———What is *hell* ? ——— ——— ”

Tis nothing, but full knowledge of *the truth*,
When *truth* resisted long, is sworn our foe ;
And calls ETERNITY to do her right.”

THAT such as even fear God, and, tho' earnestly seeking Him, yet not having the Faith which is the Victory (altho', continuing to seek Him aright, they *cannot* miscarry ;) that even these should shudder at the Thought of Death, is not so much to be wondered at. But that true Believers, in whom are found both the Witness and the Fruits of the Spirit, as in the Case of him before us, should have any uneasy Apprehensions at Thoughts of putting off this Tabernacle ; is not a Thing so easily accounted for, on the Maxims of the Gospel. A Philosopher indeed would say, that “ Nature is of Necessity, averse to Dissolution.” But it is the prerogative and Glory of Faith, to triumph over the Fears and Follies of Nature, and in short, over every Thing that can happen, to be more than Conquerors, *through Him that hath loved us*. So that on the whole, altho' true Believers may, thro' Diversity of Causes, receive the Message of Departure with different Emotions, in the Degree of Joy, or Peace, or Resignation : Yet in all of them, it is deeply rooted, that *to die is Gain* ; that to depart, and to be with CHRIST, is best of all.

AND thus in reality it was with this Servant of GOD : so that the uncomfortable Apprehensions which he sometimes felt, even till near his End, in regard of dying, must needs be ascribed, chiefly, to the Permission of GOD to *Satan*, to exercise him in this Manner ; and may be considered as a *Tborn* in his *Flesh*, the Messenger of *Satan* to buffet him ; perhaps partly for the Easement of other tempted Souls, and with regard to himself, thereby more fully

“ To prove him, and illustrate his high worth, Whose constant perseverance overcame Whatever *Satan*’s Malice could invent.*

HE studied deeply the Nature of the Christian Warfare, and was well practised in the Use of its Weapons. His Thoughts on *the whole Armour of GOD*,† were the genuine Result of his own Experience. The Combats which he met with, needed not less than the Whole ; and he both tried, and proved that every Part thereof is indeed effectual. Something very different from the preceeding Particulars he relates as follows,

‘ *Friday, August 2. 1754.* I talked with one To-day, who was sorely tempted, (How mysterious !) to kill me ; and for no other Reason than because she was awakened under my Preaching, to feel herself a poor lost Sinner.’ Again,

‘ *September 16.* After Preaching, a young Woman came to me, and said, that some Time before, she had brought a Knife with her to Preaching, intending to kill me ; but was so terrified under the last Prayer, that she durst not attempt it. The Devil suggested, that if she did but take away my Life, the Burden which she felt thro’ my Preaching, would immediately depart. And now

* MILTON.

† There is a Sermon of his printed under this Title.

'now *Satan*, (adds he) If thou art not a Liar, and
'a Murderer, let Christians, yea Heathens, and
'even thy Companions in Hell, judge. But thou
'old Serpent, Dost thou not know that the God
'whom I serve, is able to deliver me. A Hair of
'my Head cannot perish without his Knowledge
'and Permission. Ah, *Satan*, the LORD rebuke
'Thee !'

I shall conclude this Chapter with a few other
Particulars, relating to this Head of Trials, taken
from his own Words.

' This Day I was forely tempted. *Satan* threw
'many of his *fiery Darts* at me. I never before felt
'such Agony in resisting, what are commonly cal-
'led blasphemous Thoughts. I cried unto the
'LORD, and He delivered me !'

' In the Evening (not of the same Day) I was in
'great Distress. My Soul was much weighed
'down. I felt grievous Horror in my Spirit, and
'yet I was resolved, altho' the LORD should slay
'me, to trust in Him. In the very Hour that I
'came to this Resolution, my Burden was removed,
'and the LORD gave me to rejoice in Spirit.'

' THIS Day, (*April 1754*) I had Conversation
'with some Christian Friends, concerning Temp-
'tations, and the general Experience of the Saints.
'And however *Satan* may be permitted to trouble
'their Body or Soul. I always believed, that God
'doth not hide his Face, unless to punish us for
'Commission of Sin, or Omission of Duty. And
'the more I meditate upon this Subject, the
'more abundantly I am confirmed in my Judg-
'ment.'

' I had most severe Temptations this Day. Soe
'Conflicts with the Devil.' Again,

Thursday

‘ *Thursday 21.* I had a most miserable Night. Sometime after I went to Bed, I was forely assaulted of the Devil. I attempted to compose myself, but alas, could not. I was suddenly seized with a Weakness, and cold Sweat. My Heart failed me. My Soul was afflicted; my Spirit was grieved, and sore vexed. The Eye of my Faith was darkened; the Sense of God’s Love departed; and the Anger of the LORD seemed revealed towards me. I could see nothing but thick Darkness, and hear nothing but Thunderings from *Sinai*! It seemed to me, as though there was a Struggle between Justice and Mercy concerning me. But altho’ I was in such Confusion, and Perplexity, I saw that Mercy got the Victory, and triumphed over Judgment.’

‘ My Strength so failed me, that it seemed as tho’ I had not an Hour to live. I rose however, and dressed myself; but could scarcely pray one Word. I cry’d Mercy! Mercy! Mercy! I stretched myself upon the Floor, and could weep only a few Tears. I had gone thro’ sore Trouble and Darkness before this Time; but such a Night as this, I never had before (and O my God, may I never see such another.) After being for some time on the Floor, I got up, and walked a little, about the Room; and then threw myself upon my Knees. Being a little revived, I went to Bed again. During the little While I slept, I had before me the Cause of my Trouble. I soon got up, and my Head was now as Water, and my Eyes a Fountain of Tears.

‘ My Confidence returned, so that I could look up, and believe that the LORD was mine. I went and preached on *Zech. iv. 7.* “Who art thou O great Mountain? before *Zerubbabel* thou shalt become a Plain, and he shall bring forth the Head-stone thereof with Shoutings, crying, Grace, Grace unto it.”

And

‘ And my Soul was humbled to the Dust. My Praying
‘ and Preaching was from my very Heart and Soul.
‘ Let it be forever remembered, to the Honour and
‘ Glory of the great God, and my Saviour CHRIST,
‘ that I was not suffered to be long in this Condi-
‘ tion. In about half an Hour, I received some
‘ Confidence, and in the Morning my Faith was
‘ encreased.

‘ Let it be also remarked, that the Scripture Pro-
‘ mises were of great Comfort to me, particularly
‘ *Hesai* xiv. 1 *Jobn* ii. 2, 3. And likewise the
‘ Words of our LORD to *Peter* Luke xvii. 3, 4. for
‘ I was sure he would be a great deal more merciful
‘ than what he even required of *Peter*. Moreover,
‘ I opened my Bible on these Words, *Isai*. lx. 19,
‘ 20. which were applied with Power to my Soul ;
‘ as was also, *Job*. xi. 13, 19. Glory, Honour,
‘ Praise, Worship, and Dominion be ascribed unto
‘ thee, O LORD ! Ye Angels of God, bless Him
‘ on my Behalf ! Let all in Heaven and all in Earth
‘ join to worship the Triune God, Father, Son
‘ and Holy Ghost !’ The following was some
time after.

‘ *Tuesday*, 21. I had a sorrowful Morning. My
‘ Soul was in Heaviness thro’ manifold Tempta-
‘ tions. The Enemy came upon me in my Sleep,
‘ and grieved my Soul. Altho’ I had Joy at Night,
‘ yet Sorrow attended me in the Morning. I had
‘ intended to have preached on the Beatitudes ; but
‘ finding myself full of Troubles and Tempations,
‘ I changed my Purpose and preached from *Heb*.
‘ iv. 14—16. O my God, must I perish ? Hast
‘ thou brought me thus far and shall I be cast off ?
‘ O, forbid it Saviour. Forsake not the Work of
‘ thine own Hands. Come and destroy the Works
‘ of the Devil ! My God, my God, do not forsake
‘ me. Thou knowest that Sin is hateful to me, Have
‘ I not a Love to Righteousness ? Do not my Soul
‘ and Flesh cry out for the living God ? -Am I not

‘ willing to go even thro’ the Fire, rather than offend Thee ? Why then should the Enemy prevail against me ?

‘ JESUS hast Thou not bought my Soul ? Am not I thine ? O that my Head were Waters, O that I could even weep Tears of Blood : LORD GOD let not thy loving Kindness depart from me. Where art thou JESUS, thou Son of GOD ! My great High-Priest, where is thy atoneing Blood ? Where is He that was tempted in all Points like unto me ? Is there no Help for me in my GOD ? Why art thou cast down O my Soul ? O that I could yield my last Breath if nothing else will end the Strife ! Oh ! the Languishments of my Soul for an absent GOD ! How does my Spirit faint with in me ! How do I pine ! O Sun of Righteousness, arise upon me with Healing in thy Wings. Come LORD JESUS, O come, and save me for thy Mercy’s Sake. Where are the Soundings of thy Bowels ! Dost thou not see my labouring Breast ? Is not my Pain worse than even strangling ? Return O LORD, see my gasping longing, aching Heart. Am I not an Object of Pity ? Have I not need of Thee ! Now Answer me by Fire ! Get thyself the Victory ! I want the Seal of thy Spirit, the Earnest of my Heaven !

The LORD did hear his Prayer. I find it therefore added soon after. ‘ O how plentifully did the LORD pour his Love and Consolation into my Soul. I am amazed at the Goodness and Longsuffering of GOD towards me. And I observe in general, that after great Heaviness, and Conflicts, come extraordinary Joy and Consolation. O may I husband well this precious Gift of GOD !

C H A P. XI.

His Communion with God.

UNDER this Head, is comprehended the Whole of his Conduct, and Experience, as a Christian, considered in his private Capacity. And for this especially, we are furnished with the most ample Materials, both from the general Tenor of his Conversation, and from the Memorials of himself, contained in his Diary.

HE truly lived for this *one Thing*. All his Actions and Employments had this single Tendency; and he considered every Thing else, with Reference thereto: making his Estimate of the Good or Evil of every Intention, Action, Exercise, and Undertaking, according as it tended to promote, or hinder this best of Pursuits; and noblest Enjoyment of the human Soul.

“Heav’n bid the soul this mortal frame inspire;
 Bid virtue’s ray divine, inspire the soul
 With unprecarious flows of vital joy;
 And, without breathing, man as well might hope
 For life, as, without piety for peace.”

Without regarding the Fondnesses, and Inclinations of Nature, he embraced, or rejected every Occurrence and Thing, with a View altogether, to the Promotion of the holy and happy Fellowship of his Soul, with the Father, and with his Son JESUS CHRIST.

I am aware, how much more easy it is to *say* great Things on this Head, concerning ones self, or others, than in so doing, to say *nothing* but the Truth. And it may be questioned, whether the greater Part
 of

of the shining Accounts, which some past Ages have produced, of Persons in reference thereto, are founded in simple Truth: the Writers, by their Elogiums, often shewing, rather what *they could say*, than discovering what the Persons, whom they describe, *really were*. It is a fruitless Expectation to look for more in Men, than the State of Humanity really admits. Things in Practice rarely rise as high as Mens Speculations upon them. And not knowing, or attending to, "what our mortal State admits," we are too apt to forget, That

God, in the Nature of each Being, founds
Its proper Bliss, and sets its proper Bounds;
The Bliss of Man, could pride that Blessing find
Is not to think, or act *beyond* Mankind;
No Powers of Body or of Mind to share,
But what his Nature, and his State can bear.*

EVERY Thing, that exists, whether rational or irrational, animate or inanimate, has a Perfection proper to itself: A Lilly, a Sparrow, a Blade of Grass, an Elephant, a Worm, a Man, an Angel, have all a Compleatness, or Perfection, suited to their different Natures, Capacities, and Uses; and are then perfect, when they arrive to that State, which God has provided for each. God alone is absolutely, and independently Perfect. The Perfection of human Kind is therefore, such a State of Mind and Body, as their Nature admits of, and as God has provided for them, in the Ocean of His Love, and Treasures of His Grace. And even this has its Degrees: There are less, and there are more perfect, Christians. The Sum of Christian, Scriptural Perfection is, That being saved from all our Enemies, (that is Sins, including all wrong Tempers, as well as Words, and Actions,) we love God with all the Powers of the Soul; and serve Him, with the whole Capacity, of both our Soul and Body. And whoever has attained to this (which whoso denies the

the Possibility of, rejects the Counsel and Word of God) is, a *perfect Man*, according to the Scripture; manifold Infirmities, necessarily connected with a dying Body notwithstanding.

THIS Servant of GOD had his Infirmities, properly so called, which often made him weep in secret Places. And yet, so powerfully did the Grace of our LORD work in him, to the Destruction of Sin; and to such a Degree of Victory did he attain over himself, the World, and *Satan*, that, to many, he seemed more than Human; being in Truth a Man of another World, in whom dwelt richly the Spirit of the living GOD.

To such as were Witnesses of his fervent Zeal, mighty Prayer, steady Seriousness, and habitual Heavenly-mindedness, I shall not wonder if all that follows, seems far short of a full Description of him. And yet, I am aware on the other Hand, that to many others, it may all have the Air of mere ideal Flight, or enthusiastick Folly; to Persons, who cold themselves, think Ardor comes from Hell.

"Themselves men make their comment on mankind,
And think nought is, but what they find at home."

THE deep, and genuine *Acquaintance with God*, to which he attained, was in Truth beyond that which the generality of Christians arrive at; although all are, without Doubt, equally entitled thereto. He truly *put off the Old Man with his Deeds*, and became renewed in the Spirit of his Mind. He fully experienced the Significancy of those Words; *Sin shall not have Dominion over you. And he that hath suffered in the Flesh, hath ceased from Sin. As also, we are dead: and he that is dead, is freed from Sin.* And from hence it was, that there appeared throughout his whole Carriage, such Fruit unto Holiness; accep-

ceptable Fruits of Righteousness, to the Glory of God. In him might be seen, how great Things God doth for His Children, who simply follow Him, even in this World : nor less than making them complete before Him in Love. That being perfect and entire, lacking nothing, they might anticipate, *that eternal Life, which is with the Father and the Son* ; while

“ Meridian evidence puts doubts to flight,
And conqu’ring *faith* anticipates the Skies.
O wherefore is the DEITY so kind ?
Astonishing beyond astonishment !
Heav’n our reward — for heav’n enjoy’d below !”

My first Acquaintance with him, begun soon after the Mercy of God had stirred me up, to seek His Face. From a studious Regard to the Holy Scriptures, it was soon given me to understand, what manner of Person a Christian approved of God must be : and thenceforward, I both read, conversed, and thought of little else. And in him I *saw* clearly, what till then I had only *conceived* ; in him my Conceptions were truly exemplified. Much had been reported, both of the Gifts and Graces, with which our LORD had enriched Mr. *Walsh* ; yet, with the utmost Truth and Soberness it is spoken, I found in him, much more, than I had either conceived or heard. Nor did the long Intimacy with him, with which I was afterwards privileged, alter, in the least, my Sentiments. There is much Truth in the Observation, that it is dangerous to dip in most Men below the Surface, lest our Curiosity should rob us of our good Opinion of them. But it was not so with him ; rather, the more thoroughly he was known, the more one could not but admire him : So powerfully did the Grace of God work in his Soul.

It might perhaps be thought tedious, minutely to describe all the particular Graces, and special Exercises, which adorned his Life. And indeed to conceive of the Excellences which appeared in him, they need not be attended to, one by one; for neither so, could they be fully comprehended. But he walked before GOD, in such a Manner, as abundantly included them all. He was a Person of a surprizing Greatness of Soul, for which the whole Circumference of created Good, was far, far too little: He found in GOD

"That something still, which prompts th' eternal
(Sigh,
For which we bear to live, nor fear to die."

The Love of JESUS, filled up in his Soul, that mighty Void, this whole Creation leaves in human Hearts.

HIS Exactness in all those Particulars, which comprize Men's Duty to GOD, their Neighbour and themselves, was such, and so well known, that it would be easy to swell this Chapter, by enlarging on each of them, to an enormous Size. But passing over the greater Part of them, I shall only point out a few Particulars, relating chiefly to his Internal State, and more secret Carriage towards GOD, which were within my own certain Notice: referring the Reader, for a larger, and more satisfactory Picture of him, to the following Collection from his Diary: in which are represented, those secret Transactions of GOD upon his Soul, to which himself alone could be privy. and in which I judge the Life of this Kind of Ministry consists.

"The private path, the secret acts of men
If noble, for the noblest of their lives!"

The Particulars I premise are,

I. *His Prayer.*

FROM the earliest Dawn of the Grace of GOD in his Soul, to which he attended, he was singularly remarkable for Constancy and Importunity in Prayer. He was early a Wrestler with GOD, and prevailed to the obtaining that Eminency in the Knowledge of GOD, for which he was apprehended CHRIST, and which is here related in Part. THE more he got acquainted with divine Things, the more the more did he increase in this Soul-enriching Exercise. "He that has never prayed, can never conceive; and he that has prayed, as he ought can never forget, how much is to be gained by Prayer."

BESIDE the daily, and often publick pouring out of his Soul, in general Intercession, and occasional Addresses to GOD, in Behalf of needy Souls (groaning under the Guilt of Sin, or Body of Corruption, whatever was the Cause) who often came to him for that Purpose; he had his own stated Times for approaching GOD in secret; in which it was far from sufficing, barely to present himself, and wait, whether in Silence, or in Discourse before the LORD. He accounted the Work fit to do, unless he felt his Spirit affected with Sentiments suitable to his Condition; whether of holy Mourning, Self-reprehension, Recovery or Increase of Peace and Joy in the Holy Ghost, or some Establishment in Faith, Meekness, Patience, Hope, or Love.

Praying with all Prayer, seemed the Business of his Life; for the doing of which, he waited neither for Postures, Times, or Places. An Heart so disposed, rendered holy to Him, every Thing of that Kind, of which may be said as of Places.

God attributes to *place* no sanctity
If none be thither brought by men who there
Frequent, or therein dwell.

—Doubt not, but in vally, and in plain
God is as here, and will be found alike
Present,
Still following, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.

Paradise Lost.

Prostrate upon his Face, kneeling, standing, walk-
ing, eating ; in every Posture, and in every Place
and Condition, he was a Man mighty in Prayer.
In Sleep itself, to my certain Knowledge, his Soul
went on (*Cant. v. 2.*) in Groans, and Sighs, and
Tears to God. His Heart having attained such
a Habit of Tendency to its Lord, could then only
give over, when it ceased to beat : Expressing by
its every Motion,

" Oh may I breathe no longer, than I breathe
My soul in prayer to Him who gave my soul,
And all her infinite of prospect fair.
Cut thro' the shades of hell, great love ! by Thee !

The Enjoyments of the divine Sweetness, which
God imparted to him in secret, and the Nearness of
Access to the divine Majesty, with which he was
favoured, were indeed amazing, and much better
felt than they can be expressed. He has been some-
times, as it were, lost in glorious Absence, on his
Knees, with his Face Heaven-ward, and Arms
clasped round his Breast : In such Composure, that
scarcely could one hear him so much as breathe.

" Calm and unruffled as the summer sea,
When not a breath of wind flies o'er its surface."

His Soul seemed absorbed in God, and enjoyed a Calmness and Transport, which can here, be well enough reconciled. From the Serenity, and something resembling Splendor, which appeared on his Countenance, and in all his Gestures afterwards, one might easily discover, what he had been about. Yes,

A soul in commerce with her God is heaven,
Feels not the tumults and the shocks of life ;
The whirls of passions, and the strokes of heart.
Prayer ardent opens heav'n, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity !

It was especially towards the Conclusion of his LORD's Work, that he was favoured with such near Fellowship with Him. He approached the Throne of Grace with much of the reverential Boldness of Faith, *believing*, that whatever he asked, he should have the Petitions he asked for ; the Holy Spirit making Intercession in his Heart, according to the Will of God. And to such a Degree of Confidence in Him, did he arrive by this Means, that in the greatest Straits of his Life (and he met with some Things which came home to him, with the deepest Sensibility) he was more than kept up ; so that he seemed to fear nothing, even where, to all human Apprehension, every Thing was to be feared. He so abandoned himself to God, in the Discharge of his Duty, that his very Friends were sometimes ready to charge him with being a little rash or imprudent. Altho' he endeavoured to use his Understanding as far as ever it would go ; yet acting in View of *those Things which are not seen*, and from Motives referring to Eternity, he was not, it is true, so attentive to the Decorums among Men, as mere human Prudence would have dictated. And in reality it is a Truth, which is learned from a Series of Experience, and confirmed by numberless Examples, that whoever would do much for God, should take care

care of being (in a right Sense) too wise. There is Reason to think, that if the Apostles themselves had consulted the Directions of bare human Reason, they never had undertook the Conversion of the World.

AN habitual Spirit of Mortification served as Wings to his Prayer. And perhaps the Want of this, is, much more than is commonly thought, a grand Cause of that Indisposedness to, and Weariness in Prayer, which is so generally complained of among Christians; many of whom are often even glad of a pretended Occasion to avoid the Duty. "Something is amiss in us, and it wanted a Name, till the Spirit of God, by enjoining us the Duty of Mortification, hath taught us to know, that Want of Mortification of Spirit, is the Cause of all, at least of many of our secret and spiritual Indispositions. The Excellencies of Heaven cannot be discerned but by a Spirit disrelishing the low Appetites of the World, and of Flesh and Blood. Unless our Spirit be mortified, we neither love to pray, nor God love to hear us." We find all the Way thro' our *heavenly* Journey, that to be *carnally Minded*, in the least Degree, is a proportionable Degree of Death. And that a Mind truly spiritual alone, has true Life and Peace.

"Minds elevate, and panting for *unseen*,
And defecate from *sense*, alone obtain
Full relish of existence un-deflower'd."

It is hard to say positively which he was most remarkable for, the *Spirit* or the *Gift* of Prayer, tho' need not be told which he most esteemed. His publick Character, made it right and necessary for him, to desire and Endeavour after *spiritual Gifts*. And the Eminency to which he arrived therein in general, is too well known to need a particular Reason. To hear him, on some Occasions pour out his Soul to God, made one often think, whence came a Man these Things? Such a Sluice of divine Or-

Oratory ran thro' the whole of his Language on religious Subjects, as is rarely to be met with. His publick Addresses to God, were commonly well nigh altogether, in the Words of the Holy Ghost. It seemed as tho' he turned the whole Bible into Words of Adoration, Confession, Petition, Supplication, Thanksgiving and Glory ! while at the same Time his Expressions glowed with the Love of God : And all this with such Ardour, Intention, Pertinency and Faith, that it has seemed sometimes (one Time in particular was peculiarly noticed) as tho' the Heavens were burst open, and God Himself appeared in the Congregation. Something of that *Acts* iv. 31. was often conceived while he prayed. But he made no account of this with regard to the Perfection of his own Soul. He made it his chief Aim to follow after Love, and to live in a Momentary Spirit of watchful Prayer.

He has sometimes had very remarkable Answers to Prayer. One only I shall Mention. A Number of religious Societies both in *England* and *Ireland* appointed a public Fast, for the imploring God, to restore to Health an eminent Servant of the Church, who had been some time under Languishments of Body. Mr. *Walsh* was then in *Dublin*, and pouring out his Soul about Noon, he spoke aloud, in a Manner which shewed it not to be of himself, and said *he shall not die, but live and declare the Works of the LORD.* And, blessed be God, the Event shewed the Prediction to be of God.

TOWARDS the latter Part of his Progress, and before his last Sickness in particular, his Prayer had less of Labour in it than formerly ; and consisted for the most Part, of a Passive receiving the Impressions of the divine Spirit : God acting rather in him, than he acted himself. And so still, and recollected did he frequently appear herein, that it was as if God was visibly before him, and that he spoke to the Divine Majesty, with such nearness of Access, and child-like Familiarity, as the Scripture expresses

presses, by speaking with God *face to face*. Indeed every Object and Occurrence, spoke to him of God : Nor could there be wanting to him, at any Time or Place, Incentives to raise his Heart in Prayer or Praise to Him whom his Soul loved.

ONE Particular which he learned in the Course of his Experience, was, that altho' the Lights which are received from God in the Way of Prayer, are, of all others, to be most faithfully attended to ; yet nevertheless, that one ought not to *act* upon every *Appearance* of this Kind ; that the Enemy of Mens Salvation can, and often does, mimick the Spirit of God ; and as an *Angel of Light*, imposes upon the Servants of God, by representing as from Him, that which is often no other than *Satan's* Illusions, or our own Imagination : on Account of which, some Persons have in most Ages, been led into grievous Mistakes, and Improprieties of Conduct. He perceived Danger with Regard to himself from this Quarter, and was therefore very sparing in mentioning much of what he often felt. He weighed every Thing by the Word of God, avoided Precipitancy of Conduct, and making haste ; and at the same Time, laboured continually to abandon himself, as it were blindfold to the teaching of the Spirit of Truth, and of Purity.

II. *Redeeming the Time.*

IN order to do this the more effectually, his Manner was to draw up a Plan in writing (till Use made it familiar to him) of the Manner, in which he judged it most profitable for him to spend the Day. He distributed it into certain Portions, and assigned to each its particular Employment; which he punctually observed : Allowing only for occasional Interruptions in the Business of his Profession. Reading the Scriptures, Times of stated Prayer, and visiting the Sick, had the grand Places in this Division of the Day. He could never find any Leisure

for mere, ceremonious Visits, or unnecessary Conversation of any Kind. Even at Meals, and indeed in every little incidental Matter he had to do with, he ceased not to pursue his main End of living; namely, to get, and to do Good in his Generation.

It was really surprizing, to see his Thriftiness in this Particular. He even deprived himself of such Indulgences as Nature absolutely required, in order to her performing the Offices he imposed upon her continually: Such, for Example, as abstaining from all Study immediately after Meals; when, notwithstanding he eat exceeding sparingly, more Relaxation would have been better for his Health: Likewise his not using a sufficient Quantity of proper Exercise; but most of all, not allowing himself a Sufficiency of proper Rest, refreshing Sleep;

Man's rich restorative; his balmy bath,
That supples, lubricates, and keeps in play
The various movements of this nice Machine
Which asks such frequent periods of repose.

He was often up late at Study, and his general Time of rising was Four o'clock, or a little after, sometimes between Three and Four. He was often urged to take more Rest. I remember once to have heard a Gentlewoman, compassionating the wasting, dying Condition of his Body, saying, "Sure Mr. *Walsh*, you may at least, lay longer in Bed on Sunday Morning, when the preaching is not so early." To which he replied with his usual Zeal and abrupt Plainness, 'Should a Man rob GOD?' He was commonly up earliest on the Lord's Day, for which he had the highest Veneration. He has sometimes said, he thought there was something peculiarly sacred in the very Air, and the whole structure of Nature on this Day.

DURING the long Intimacy I had with him, I do not remember to have known him spend a Minute in Discourses about National Occurrences, Politics, worldly Diversions, or any thing of that Sort. He knew that these were not *his* Affairs, and that his Business was *One*. And the same may be said of what is called free and pleasant Conversation. So provident was he of Time, and so bent upon the Pursuit of that "Immense revenue which ev'ry *Moment* pays," that in whatsoever Company he was, unless something relative to the *One* Thing needful was read or discoursed of, he either took out a Book (impolite as it may seem) or continued in profound Silence, save when he answered a Question. And if at any Time any thing vain, or tending to Levity was spoken, so as to occasion the least Appearance of Approbation in his Looks or Gesture, he severely reprehended himself for it afterwards, and prayed for Strength for the Time to come.

PERSONS both studious and religious, who sometimes visited him, and finding him always diligently employed, have afterwards said to me, "What, Is he never tired! always at it! surprizing!" No, he was never weary of his Work; never had a Moment at the Mercy of an Intruder, to spend unnecessarily; never had any Time hanging upon his Hands, which he did not know what to do with; and under the weightiest Pressures of Mind, was never

"—blund'ring spilt on idleness for ease."

The Ignorant, the Indolent, the Self-indulgent, and the Effeminate (he has sometimes said in effect) all dye: How much better is it, altho' one's Life be the sooner ended thereby, to live to some Purpose for God and Man, than thus to die like Fools,

— blest son of foresight! —

Whose *yesterday* look backward with a smile
Nor, like the *partbian*, wound him as they fly;
That common, but opprobrious lot!

And yet, notwithstanding all his Caution, Care, and Diligence, he frequently lamented his not improving the Time better, 'I do not use every Moment to the best Purposes,' was a frequent Reflection with him against himself. And a Truth it is, that,

On all-important *time*, thro' ev'ry age,
Tho' much and warm the wise have urg'd ; the man
Is yet unborn who duly weighs an hour.

III. *Disengagement from the World.*

ALTHO' it is true, that without this, all Pretensions to the Character of being religious, are vain ; and altho' what has been said of him already, necessarily implies his just Contempt of every earthly Thing ; yet his Eminency therein, deserves to be taken particular Notice of. His Indifferency to this World was such, as even bordered upon Abhorrency ; and the rather, as he could not but observe, what a Gulph to Souls it is ; and how many are lost for ever thro' their undue Attachment to this Life ! His Heart and Treasure were in Truth in Heaven.

Blest with the Scorn of finite Good,
His Soul was lightned of its Load,
And fought the Things above !

He kept at the utmost Distance from what worldly Men most ardently court, and earnestly fought what they most abhor. The following descriptive Lines, expressive of what is intended on this Head, were literally applicable to him,

The Things eternal I pursue,
An Happiness beyond the View
Of those that basely pant
For Things by Nature felt and seen ;
Their Honours, Wealth, and Pleasures mean,
I neither have nor want.

No Foot of Land do I possess,
No Cottage in this Wilderness ;
A poor way-faring Man :
I lodge a while in Tents below,
Or gladly wander to and fro,
My *Canaan* to regain.

Nothing on Earth I call my own,
A Stranger to the World unknown,
I all their Goods despise,
I trample on their whole Delight,
And seek a Country out of Sight,
A Country in the Skies !

The vain Things ; Riches, Honours, and Pleasures of this World, were too poor, and inconsiderable for so generous a Heart : He shewed the Greatness of his Soul, by despising all that was beneath it. He had the most generous Contempt of Money ; esteeming it (unless to bestow on the Poor, or procure a Book sometimes) as the Pebbles in the Street. In Truth,

“ An *Empire* in his Ballance weigh’d a *Grain*. ”

He had that Reliance on the Providence of God, and found a Happiness therein, which infinitely surpassed all the Enjoyments and Treasures of the Universe. Yes,

“ His hopes immortal blew them by, as dust
That dims the sight, and shortens the survey
Which longs, in infinite, to lose all bounds ! ”

IV. *Recollection of Spirit, and Government of his Thoughts.*

His Carriage, Aspect, Words, and indeed the whole of his Behaviour, spoke the Solemnity and profound Recollection of his Soul. Nor can a Stranger better conceive of him, in Regard to this Particular,

ticular, than by forming to himself, an Idea of a Person returned from the happy Dead, conversing with Men. And it was nearly in this Manner, that some have expressed their Surprize at him. A Gentleman said to me one Day, with some Degree of Admiration, " I met Mr. *Walsh* in the Street, (or to this Effect) and I declare he seemed to me like a Person returned from the other World." So emaciated a Countenance, such Fixedness of Thought, and Serenity of Deportment, as appeared in him, towards the Conclusion of his Race especially, were indeed surprising in so young a Man; and discovered a Something, very different from the busy Ways of Men. One needed only to look on him to perceive that there was something in him more than common. And if as the Son of *Sirach* says, " A Man may be known by his Look, and one that has Understanding may be perceived by the Marking of his Countenance," they must be indeed, superficial Observers, that could not discern in his very Aspect the Excellencies that dwelt within him. An Air of Wisdom and Piety, appeared in him continually. There seemed to be something peculiarly distinguishing in the very Features of his Countenance. Some have taken him to be little less than forty Years of Age, at the Time he was but about five and twenty. But,

" *Virtue*, not rolling suns, the mind matures.
 That life is long, which answers life's great end.
 The time that bears no fruit deserves no name;
 The man of wisdom is the man of years.
 In hoary youth METHUSALEMS may die;
 O how misdated on their flatt'ring Tombs! "

HIS uniform Composure was the rather to be noticed, as his Life was not of the recluse, but of the popular Kind. He had to do with Multitudes; and, unless on special Occasions, was seldom above six Hours together out of Company. It is true indeed, he seldom appeared in publick, unless to speak
of

of the Things of Eternity, in some Respect or other. But he was so shut in with God, that all Places became alike to him; and he retained the same Attention to God in the most thronged Streets of *London*, which he could have had in the most sequestered Wilderness. Curious Sight, elegant Furniture in Shops or Houses, magnificent Buildings, fine Shews, the Ringing of Bells, Firing of Guns; with every Thing of this Kind, were no more to him than the Chirping of a Sparrow, or the Buzzing of a Fly.

To all which, the constant Government which he had over his Senses, greatly contributed. The Difference of Tastes, Harmony of Sounds, and whatever his Eyes could behold, were as nothing to him. He was in this Respect truly crucified to the World, and the World to him. Even in travelling thro' the most pleasant Parts in the Country, and in the pleasantest Seasons, when the stupendous Beauties of the Creation; the spacious Firmament, the Verdure of the Country, (Nature's loveliest universal Robe;) the Music of the Groves, and all the joint Beauties of Nature, might have furnished him with laudable and delightful Contemplation;* yet he seemed insensible to the Whole, enjoying a

“ Pa-

• On such a Prospect, How natural is it to reflect,

Needs must the power,
That made us, and for us this ample world
Be infinitely good, and of his good
As liberal and free as infinite,
That rais'd us from the dust and plac'd us here
In all this Happiness!

These are thy glorious works, parent of good,
Almighty, thine this universal frame
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who first above these heav'ns
To us invisible, or, dimly seen
In those thy lowest Works, yet these declare
Thy goodness beyond Thought, and power divine!

“Paradise within him happier far!”

And feeling what is beautifully described in these Lines,

“With *THEE* conversing, I forget all times;
All seasons, and their changes please alike.”

WHEN he at any time adverted to the Works of God, in the Creation (and he had a Mind capable of the deepest Researches) he was delighted chiefly with the Heavens, paved as it were, with those living Fires, the spangled Stars. But the Use which he made of every Thing, was to get more acquainted with God, and so

———by this stupendous scaffolding
Creation's golden steps to climb to HIM!

He was in Truth loosed from Earth's Inclosure and from the contracted circle of the Sun, his Heart was set at large. CHRIST, and the Scriptures with Things pertaining to them, were the only and uniform Objects of his Attention, and every Thing, Place, or Person, which did not serve to promote, in some Degree, his Knowledge and Love of these, had with him the Estimate of trivial and insignificant.

AND hence it was, that the *Presence* of God became so exceeding familiar to him as it was. He could not be content a Moment without it. And hereby was he fitted likewise, for more glorious and more frequent divine Communications; of which he had not a few, in the Course of his Progress. Several Times has he been quite lost to himself, and insensible of every Thing about him, being left in the Visions of GOD. Two Instances in particular are related in his *Diary*, in which he seemed as though he was out of the Body for some Time. One Day I remember, going to visit a Person who was ill

as soon as he got to the Stair-Cafe, being in his usual Composure, ' Did you see that Light ? ' said he, with a sudden low Voice. To which I answered partly with a Sigh, having seen nothing. He said no more. But it was easy to discern in him the rest of that Day and Night, a very peculiar Solemnity of Soul.

IN Places of publick Worship, he hardly ever saw any body, so as to distinguish them ; and in every Means of Grace, his grand Aim was, to find more of God *within* him. He waited for this in lively earnest Composure ; and thus approaching the LORD'S Table in particular, he *eat the Flesh, and drank the Blood of the Son of God* indeed. ' My Heart burned ! Was in a Flame ! O what a Fire of divine Love was there ! ' were the frequent Memorials which he left in his *Diary*, after communicating. Those heavenly Sweets, which often overflowed his Soul at the Altar, spread their Inundation over every other Part of his holy Living. His Recollection carried itself into the Midst of all his Labours, in which he was still preserved, without Dissipation, notwithstanding their Multiplicity, and sometimes intricate Nature. It was very usual with him to express what he felt of God, by the Simile of *Fire*, to which the Operations of the *Holy Ghost* are frequently compared in Scripture. He often felt in Prayer, and Preaching, and Walking, a kind of scorching within him, from the Love of God. And from the Abundance of the Heart, his Mouth generally spoke. Words of Life, and Fire issued as it were ; out of his Lips, which were no other than the Sparks of a burning Heart. And often he could hardly refrain from expressing the holy Raptures of his Soul out aloud ; as, *O holy God ! Glorious JEHOVAH ! Blessed JESUS ! Son of the living God !* He used frequently to stand up and sing,

O Love, how chearing is thy Ray ?
 All Pain before thy Presence flies !
 Care, Anguish, Sorrow melt away,
 Where'er thy healing Streams arise :
 O JESU, nothing may I see,
 Nothing hear, feel, or think, but Thee !

Give to my Eyes refreshing Tears,
 Give to my Heart chaste, hallow'd Fires,
 Give to my Soul with filial Fears,
 The Love that all Heaven's Host inspires :
 That all my Pow'rs, with all their Might
 In thy sole Glory may unite !

THERE was at first an Eagerness in his Spirit, that the Success of his Labours might be, in some Sort, proportionable to his Zeal, and Endeavours ; but he in Time learned otherwise, and became unanxious on the Head, being taught of God, that having done his Part, he should think no more about the Matter, but still go on straight forward, keeping himself in Repose with God : in Imitation of the Angels, who continually watch over the Souls, which God has given them in charge ; but who lose nothing of their Tranquility or Happiness, even then when their utmost Care is unsuccessful.

WELL knowing that Confusion of Ideas, and Desultoriness of Thought alone, greatly impairs the orderly State of the *inward Man*, he took particular Care to stop them in the Beginning ; never allowing his Mind to wander, he knew not whither. Not indeed that he aimed herein at a Chain of regular *thinking* ; but rather avoided such Impertinences, and Rovings of Thought, as prevent a calm Composure of Soul, waiting upon God. Tho' his Diligence and Watchfulness in this Respect, brought his Thoughts at length, into a Kind of military Discipline

pline ; so that he has been known sometimes, to remain recollected for Hours, in such a Manner as rendered him in Appearance motionless, and still almost as a Statue. In Reality if, as the *Platonists* have said, the Soul may be dislodged from the Body by *thinking*, it might have been expected to have fared so with him ; for sure never was Man more prone to Intenfeness of Thought, and Abstraction of Ideas.

AND from hence part'y, arose that extreme Tenderness of Conscience, which was so remarkable in him, and which gave him a constant holy Jealousy over himself in every Thing he did ; so that not a Word, Motion, or a Look, could escape him unexamined, or uncensured, if it deserved it ; resolving to do better for the Time to come. Hence likewise it was, that he had so very peculiar Regard to all his Words ; speaking either to the Purpose, that is, when Occasion required him to speak, or not at all. And yet notwithstanding his utmost Circumspection, he was deeply conscious, how far short he still came, of that Rectitude, and entire Renovation, becoming a Person in Fellowship with the God of Purity, and unspotted Holiness.

“ On human hearts, He bends a jealous eye
And marks, and in heav’n’s register inrolls,
The rise, and progress, of each option there :
Sacred to doomsday ! That the page unfolds,
And spreads us to the gaze of Gods and men ! ”

C H A P. XII.

*Some farther Particulars, relating to the Head of
his Communion with GOD.*

V.

HIS great Rule was, to imitate our LORD JESUS CHRIST, in the most perfect Manner he possibly could. The whole Tenor of his Conduct plainly discovered, that he sought nothing but GOD. There was in the Chastity of his Manners, a Purity next to angelical; and a Circumspection in his every Step of Proceeding, which declared, that to him *to live was CHRIST*. He kept at the utmost Distance from sensual Indulgences of every Kind. His Senses were kept under the closest Custody, and he examined his Conscience almost continually. Nor could it be observed at any Time, that he acted otherwise than within the Rules of the utmost Decency. The constant lively Sense which he had of invisible Things, was a standing Proof of the Purity of his Heart. "For a pure Heart penetrates Heaven and Hell."

VI.

He was a Man of Tears, and Sighs, and Groans. He wanted not indeed the Joy of a good Conscience; and knowing continually in whom he believed, he enjoyed the Benefits resulting therefrom. And yet, this notwithstanding, the Whole of his Christian Pilgrimage, was interspersed with much weeping (See *Acts* 20. 19, 31. *2 Cor.* 5. 24. *Revel.* 5. 4. and 21. 4.)

—"sorrowing, yet still in Peace,"

H

He seldom had a dry Handkerchief a whole Day together; his Eyes being for the most Part, in private especially, as opened Fountains; and which did not cease to flow in the night Season. How often have I known him water his Pillow with those briny Rivers! Sometimes lamenting his too great Estrangement from his Beloved; sometimes mourning for the Mourners; but oftener than all, he was sick of Love! Love to the Crucified!

To some indeed, there seemed in him something, at least bordering upon, an unyielding Austerity of Spirit: and so much is true, that with Regard to Men, and evil Angels, he was undaunted, and courageous as a Lion, in the Cause of God, and of a good Conscience: yet, in other Respects, he was a Man of the keenest Sensibility, and tenderest Affections. He was in the Presence of his invisible Observer, pliant as melted Wax, and cloathed with Dove-like Meekness. He was often, as it were, deluged in Tears, prostrate before the Footstool of his LORD's Majesty, and overwhelmed with a Sense of His Glory.

VII.

He was without Affectation, a Man of Humility: not indeed so as to disown, or not to make Use of the Gifts and Graces, with which God had endowed him: this would have been to lie against the Truth; but notwithstanding all that he had, yet taking Knowledge whence it came, he esteemed himself as nothing; but was truly diffident of, and heartily despised himself. And the only Use which he made of the superior Qualifications which God bestowed upon him, in the Use of proper Means, was to consider himself as obliged thereby, to devote himself more abundantly to the Service of God, and of his Neighbour. The Praises of others served only to abase him, at the Sight of his own Nothingness. 'LORD, I am vile! a Worm! O deliver me from this evil Man myself! Thou only art worthy,'

were the frequent Expressions of his Lips and Pen. If any Person, at any time, gave him but the smallest Hint, by way of Reproof, he received it either with Silence, or Expressions of Thankfulness, according to the Manner and Occasion thereof. And supposing it to be a Matter in which he was really without Blame, yet the Reproof was not lost upon him. He thereby took occasion, to enter more deeply into himself, making the strictest Scrutiny into the whole of his Tempers and Behaviour. He often said to GOD on these Occasions, ' LORD, tho' Thou knowest I am clear in this Matter, yet, alas ! How many things are there for the which I stand reprov'd before Thee ! My GOD, I adore Thee in this, which Thou hast permitted.' He often repeated as a Lesson of Instruction to himself, those Words of *Kempis*, " Thou Dust, learn to obey. Thou Earth and Clay, learn to demean thyself. Thou oughtest to be such a little Child, that every body might trample thee under their Feet in the Streets,"

VIII.

THERE was the utmost Steadiness in the whole of his religious Conduct. The Course of the Sun, and the Seasons, are not more regular, than were his successive Exercises of Prayer, Meditation, Preaching, and Study : So that from knowing how he spent one Day, may be gathered, his Manner of spending whole Months, or Years ; allowing only for the Difference of Circumstances and Occasions. Thus it was in Things pertaining to GOD, and His Service ; tho' at the same Time, his Attention to himself ; his Ease and Conveniencies, was such, that some have accounted it not less than blame-worthy Negligence : So truly did he live, not to himself, or the Will of Man, but to GOD,

IX.

‘ *THE Love of God* was the Fountain, whence issued forth those fruitful Streams, which rendered his own Soul flourishing as the Garden of the LORD, and extended their salutary Influence all around, wherever he came. It was to this he reduced every Thing. All his Things were done in Love, and therefore wrought in GOD. It was a Debt he was ever paying, and from which he was never to be discharged.

Indebted still, his highest rapture burns
Short of its mark, defective tho’ divine.

‘ My GOD, let me love Thee ! JESUS, Son of the living GOD, Thou knowest that I love Thee ! O Love divine, what hast Thou done ! O that all the World did but know Thee ! How would they then love Thee, Thou *altogether lovely* ! ’ To this Effect he often breathed out the warm Emotions of his Heart ; so deeply was he penetrated with the Love of GOD his Saviour. He was always exceedingly pleased with, and frequently repeated those Lines,

“ Eternity too short to speak thy Praise !
Or fathom thy Profound of Love to Man ! ”

AND again, without regarding their Connexion ; but overwhelmed with the Thought of the dying Love of JESUS, he would utter sometimes abruptly, and with Astonishment,

“ Sensations *new* in Angel Bosoms rise
Suspend their Song ; and make a Pause in Bliss.”

LASTLY, ‘ *By Faith I stand* ! was his concluding Point, after all that GOD had done for him. And it was not unusual with him to say, on the closest Examination of all he was, and all he did, “ If CHRIST forsook me but for a Moment, I should fall and perish after

ter all.' Yes, it was from *His Fullness* he received all his good Things, and with the dependent Helplessness of an Infant, he had recourse to Him continually, for Light, and Strength, and Love; for every thing in short, which he wanted. He ~~tr~~usted only in his *Passion*, and inviolably attached to his crucified Person. He could be happy only in Conversation with Him; delighted peculiarly in those Parts of Scripture which describe and endear Him; and from the Fulness of his whole Soul, repeated often, *GOD forbid that I should glory, save in the Cross of my LORD JESUS CHRIST. To Him that bath loved us, and washed us from our Sins in his own Blood, to Him be the Glory, both now and to Eternity!*

To sum up this Head. He thought *Prayer* to be more his Business than any Thing else in this World; and from the Desire which he had to redeem the Time, he employed great Part of the Night, as well as the Day, in Prayer, Meditation, Study, and labouring for the Good of his Neighbour. He was profoundly serious, and always recollected at home and abroad. He watched over every Motion of his Soul, keeping his Thoughts in Subjection to CHRIST continually. He proposed to himself *the Man* CHRIST JESUS, as his great Model and Rule in every Thing; imitating Him especially, in the Purity of his Body, and in the Chastity of his Affections. Walking in deep Humility before GOD, he was patient of Reproof, nor ever retorted any Thing, with Heat or Prejudice. There was a Steadiness in his Proceedings for GOD, and in reference to Eternity, which not all the Powers of Earth and Hell were able to interrupt. He eat but little, wept much, loved more, received all by Faith; and rarely opened his Mouth, but about heavenly Things.

END OF THE SECOND PART.



THE
LIFE and DEATH
OF
Mr. *THOMAS WALSH.*


PART the THIRD.

The Spirit walks of every day deceas'd
And smiles an Angel, or a Fury frowns,
'Tis greatly wise to talk with our past Hours,
And ask them, what Report they bore to Heav'n ?
And how they might have born more welcome News.
Their Answers form what Men *Experience* call.

Night Thoughts.

CHAP. I.

*An Extract from Mr. Thomas Walsh's Diary,
relating chiefly, to the Experience of his own
Soul, in his Course of walking with GOD.*

 CONCERNING the Extract which
here follows, it may premised, 1. That
altho' there was the utmost Uniformity
in the whole Series of his Progress ; ne-
vertheless, few Persons were so sensible
of various Alterations in Spirit, with respect to the
Sen

Sensations of Joy and Sorrow ; Delight in God, and Complaining for the Want of it : owing in great Measure to a singular Tenderness of Conscience ; and the close Attention which he had to all the Movements of his *inward Man* ; so that Things which some overlook, or entirely disregard, were esteemed by him, with regard to himself at least, as capital Defections, from the Law of perfect Liberty and Love,

“ He felt an idle Thought
As actual Wickedness ;
And mourn’d for the minutest Fault,
In exquisite Distress.”

His Diary consists of the Feeling of his own Heart, throughout every Part of his Christian Race, with scarcely a single Hour of the whole omitted. He always wrote down Reflections upon himself, as either the Pressure, or Felicity of his Soul at that Time suggested ; adding any spiritual Observation, or Maxim, which his own Experience confirmed to him.

2. It will be easily discerned, that the Peculiarity of his Writing, is a certain sententious Abruptness ; owing in Part to the Genius of the *Hebrew* Tongue, in which his latter Studies wholly terminated. Tho’ what most contributed thereto, was the rapid Flow of his Soul, on the Subjects of which he either spoke or wrote, which raised him above attending to that Accuracy, which Writings, at least of a publick Nature require. In many Places there is therefore a manifest Deficiency, both as to Words, Particles and Stops ; in short, like the Writings of the Antients, without Period or Paragraph, in most Places : So that Liberty has been necessarily taken to add, retrench, or alter, sometimes a Word, or Sentence, to render the Sense intelligible ; tho’ still retaining his Sense entire.

3. THE inserting the precise Date of every Day's Experience, is judged unnecessary. Moreover the Experience of several Days, sometimes distant from each other, (tho' rarely above a Week,) are thrown into the same Paragraph, for the Sake of Brevity. The Series of Particulars, as to the Order of Time, are related as they occurred; and every Paragraph begins with the Experience of a distant Day.

THE Reader being advertised of these Particulars, we proceed to the Extract itself.

' AT the close of this last Day of the Year, (1750,
' The Year in which he began to preach,) I
' examined myself How I had lived the past Year?
' And could only say, I had not wickedly departed
' from my GOD; but was heartily ashamed that I
' had not glorified Him better; resolving to watch
' for the Time to come.

' I prayed to GOD for Quietness, and Humility
' of Mind; and found Assistance against "this evil
' Man, myself." O for a Heart constantly fixed on
' GOD! I was reprov'd this Day in Spirit for an
' idle Word.'

' THE LORD was with me all this Day. I desire
' to be with the LORD continually, that my Com-
' munion may be stronger with JESUS than ever. O,
' It is Heaven upon Earth to have CHRIST in ones
' Heart. It is the Beginning of the Glory of GOD,
' to receive the lovely JESUS; and with Him, the
' Joy of the *Holy Ghost*. O that I had the Tongue
' of an Angel to praise my LORD! Hasten LORD
' the glad Hour when I shall see Thee as Thou
' art!'

When shall that long expected Hour
Of sacred Vision be,
When my ascending Soul shall make
A near Approach to Thee!

‘ I preached this Morning on the great and precious Promises, *Ezek. xxxvi.* My Soul aspired to have them accomplished ; for I feel the Evil of my Nature, and especially the evil Heart of Unbelief that is within me.’

‘ *Friday Feb. 22.* I preached this Morning on *Sol. Song, ii. 8.* but was both dark and weak, having scarcely any Power to explain any Thing. O what a Grief it is for one to preach, when he is left to himself, when the LORD is not his present Strength and Teacher ! To preach Consolation to others, and feel none himself ! This exposes one to great Temptation.’

‘ *Sat. 23.* My Soul enjoyed sweet Repose in the Blood of the Lamb, while my Heart was engaged in Meditation on His dying Love. O, where can we find an Instance of such Love, as that of God to Men on *Calvary* ! when the Innocent died for a guilty World, to bring them to God !

What are all Mysteries to Love like this !
Should man more *execrate*, or *boast* the the guilt
Which rous’d such vengeance ? which such love
(infram’d ?

A wonder in Omnipotence itself !
A Mystery, no less to gods than Men !

‘ *Wed. 27.* I was not alive to God to-day. Unnecessary Talk brought Deadness upon my Soul,’

‘ GREAT Part of this Day I lived as in Heaven. Heaven was within me. God was in my Soul. The Influences of His Spirit wrought so powerfully upon me, that my Joy was beyond Expression. O the Length, and Breadth, and Height, of the Love of God ! Well may it be said to pass Knowledge. The spiritual Man may discern it, but cannot set it forth in the Manner he feels it.
Those

‘ Those Words of *Isa. lxi. 10.* lifted up my Soul,
 ‘ as in a fiery Chariot, above the Fabrick of
 ‘ this World. *I will greatly rejoice in the LORD,*
 ‘ *my Soul shall be joyful in my God, for He hath*
 ‘ *cloathed me with the Garments of Salvation, He hath*
 ‘ *covered me with the Robe of Righteousness, as a Bride-*
 ‘ *groom decketh himself with Ornaments, and as a Bride*
 ‘ *adorneth herself with her Jewels.* I could say, that the
 ‘ LORD had so done for my Soul. O what Enemies
 ‘ are the Children of Men to their own Souls? They
 ‘ deprive themselves of Happiness here, and of e-
 ‘ ternal Glory hereafter; imagining that earthly
 ‘ Enjoyments are above what Religion can afford.
 ‘ But alas! it is because they know not this Religion
 ‘ which brings such Happiness to the Soul.’

They part with all for that *which is not bread*;
 They mortify, they starve, on wealth, fame, pow’r;
 And laugh to scorn the *fools* that aim at more.
 To beings of sublime *immortal* make,
 How shocking is all joy, whose end is sure!

‘ O how sweet was JESUS to my Soul. The *Rose*
 ‘ for Sweetness; the *Lilly* for Whiteness; the *Apple-*
 ‘ *Tree* for Fruitfulness; What are they all to THEE!
 ‘ Entering into my Closet, the Moment I bowed
 ‘ my Knee, the LORD poured down a Blessing into
 ‘ my Soul. O what a Heaven upon Earth did I
 ‘ experience for some Moments! Tongue cannot
 ‘ express the Goodness of God to my Soul. O where
 ‘ shall I find Words to praise? How am I lost in the
 ‘ Ocean, of the Immensity of Thy Mercy! LORD,
 ‘ I know not how to give Thee Thanks. Where to
 ‘ begin, I cannot tell. O my-Soul, fall into silent
 ‘ Amazement! Let all I have, or am, drop into
 ‘ nothing!

‘ *March. Fri. 8.* This was a Day of much Tempta-
 ‘ tion; but GOD, for my Support and Confirmation,
 R was

‘ was pleased to give me a fresh Manifestation of His Love.’

‘ READING and Prayer to day, were of little Comfort to me. If it were not that I find the abiding Witness of the Spirit in my Soul, my Burden would be very great. It is the Goodness of God which preserves me in the Faith. The Enemies of my Salvation are thrusting sore at me from Day to Day. Defend, and keep me, O my God, for JESU’S Sake.’

‘ IN Prayer, I saw the great Difficulty of being a Christian in Reality, There are many who eat *their own Bread, and wear their own Apparel*,* and are willing to be called by the Name of JESUS, to take away their Reproach—The Abomination of being called Heathen. But they love notwithstanding, the Ways of Death, and Darkness, rather than Light; and do what Heathens would not do. The Ninety-first Psalm was made a great Blessing to me, the ninth Verse especially.’

‘ THIS Morning the LORD gave me Language that I knew not of, raising my Soul to Him, in a wonderful Manner. After Preaching however in the Evening, at my Return to my Room, I felt Life in my Soul, but a Spirit of Slothfulness. O what a poor Creature! How incapable of thinking a good Thought, or doing a truly good Action! Sinful Dust and Ashes!’

‘ Frid. 22. In the Morning I had an earnest Desire to be dissolved, and to be with CHRIST. I wanted to see JESUS, who bore and suffered so much for me.’

‘ THE 25th, My Soul was very dull. I had a Desire to pray, but could not, thro’ the Deadness of my Heart, and wandering of my Thoughts. This is a Thing I have to complain of in general;

* Isa. iv. 1.

‘ral ; namely, wandering in Prayer, Want of Earnestness and Fervour.’

‘THE 29th, I cannot say, that till three o’Clock I had true Communion with God. But then, the LORD clearly manifested Himself to me.’

‘1751. April 6. I had not much of the Presence of God, nor of the Comfort of the Holy Ghost ; yet my Heart, and my Flesh cry out for the living God !’

‘O what an Aversion I had this Morning to study, and following *the Lamb* ! If it were not for the Promises which the Gospel affords, I should be often brought into Bondage : very often is my Soul cast down, and my Spirit disquieted within me ; so that I must needs utterly faint, if it was not, that I firmly hope I shall yet praise God for the Health of his Countenance. I felt neither Comfort nor Power in preaching. O what a poor Creature am I when left to myself ! How dark of Conception ; how slow of Heart and Speech ! It sometimes happens, that while I am thus writing down my Condition, the LORD appears to my Help : so it is *now* ; for God has been pleased to manifest himself to me ! And O what a welcome Guest ! At His Coming my Reins and my Heart rejoice ; my Troubles are done away ; my Soul is greatly refreshed ; my Faith strengthened ; my Hope confirmed, and my Love encreased. Glory be to God most high !’

‘God and his Ways were sweet to my Soul this Morning. Great was the Peace of my Mind, and the Joy which arose from considering what the LORD had done for my Soul. O how did I long to be altogether like Him, in *Righteousness and true Holiness* ! Throughout the Day, I enjoyed sweet Repose in the Blood of *the Lamb*. In the Evening I preached on 1 Cor. i. 30. And God did indeed

‘ deed pour of his gracious Spirit into my Soul.
 ‘ Truly we had a Heaven upon Earth ! O that I
 ‘ had the Tongue of an Angel to glorify Thee for
 ‘ all thy Benefits !

‘ *Thurs. May 23.* I was in great Trouble, going
 ‘ to preaching this Morning. My Temptations
 ‘ were fore, and my Trials exceeding great ; occa-
 ‘ sioned partly, by the Condition of some, who for
 ‘ a Time *ran well*, but are turned again to the
 ‘ Flesh-pots of Egypt. While I preached however,
 ‘ on *Pf. xxiii. 1.* my *Shepherd* gave me to feed upon
 ‘ His *bidden Manna*.

‘ I found it hard Work to be wholly fet apart for
 ‘ God this Day. I preached Comfort to others,
 ‘ but could lay hold on little of it myself. I
 ‘ am often like a Day in Spring ; the Sun shi-
 ‘ ning bright for a little while, and soon with-
 ‘ drawing again. *The Sun of Righteousness* often
 ‘ shines upon me, with His bright Beams ; but alas !
 ‘ the Light is soon clouded, and the Joy vanishes
 ‘ away. Yet still, blessed be God, my Heart stands
 ‘ fast, believing in the LORD. For I take it for
 ‘ granted, that the Want of strong light and Joy,
 ‘ no more argues Want of Faith, than the Ab-
 ‘ sence of unclouded Day, argues no Sun in the
 ‘ Firmament.’

‘ An unusual Fondness for Company, brought
 ‘ Deadness upon my Soul. The Vanities of the
 ‘ World importunately intruded upon me. If God
 ‘ were not on my Side, I should have been long ago
 ‘ as *Sedom*, and like unto *Gomorrhah*. Such Vanities
 ‘ crouded in upon me at Prayer, that even I for-
 ‘ got what I was saying. I am a Man forely dis-
 ‘ tressed with the wandering of my Heart. I arose
 ‘ from Prayer and read, and prayed again. The
 ‘ LORD at length met me, and instantly released
 ‘ me from my Sorrow, and gave me Power to wait
 ‘ upon Him, without Distraction.’

Sat.

' *Sat. 12. June.* Great was the Comfort which I had in GOD. I had the full Assurance of Faith, that GOD was *my* GOD, and CHRIST *my* Saviour. O the Happiness of knowing this !

' *Frid. 17.* The LORD was in all my Thoughts, I had not felt so much Comfort for three Days— Had Communion with GOD, all the Day, tho' chiefly in the Evening.'

' *Tues. 28.* I was deeply convinced of my Depravity. O my GOD, I see the Impurity of my Heart, in such a Manner as frightens me. I know that CHRIST can have no Communion with *Belial* ; neither *Righteousness* with *Unrighteousness*. LORD, break not the *bruised Reed*, nor quench the *smoking Flax*. Rather send down thy Holy Spirit, and set me free from the Power of indwelling Sin. Consume it O GOD. Cast out the Spirit of Uncleanness for CHRIST's Sake.

' THIS Afternoon I walked in the Fields, and had a sweet Meeting with my LORD. He gave me His Love.

' *Sunday Morning.* I was so stupid, that I could scarcely pray. Wandering Thoughts crouded in upon me. O for an Heart to pray. I find in general, that under the most afflictive Trials, when I can in fervent Prayer pour out my Soul before the LORD, He gives me instant Relief. But when I cannot pray, O then is my Life burthensome to me ; I cannot bear myself.'

' THE Word this Morning, was sweet to the Souls of the People. They seemed to drink of the Fountain of the Water of Life. I had a glorious Manifestation of the Love of GOD to my Soul. My Delight surely is in the LORD, and His Son JESUS CHRIST. Thou art my GOD, my Love, my Joy,
R 3 my

' my Help, my Health, and my all in all! Blessed
' be thy Name, *Amen*.

' Two much given to talk; had not the usual
' longing after Prayer, and Meditation. Yet the
' LORD helps mine Infirmary.

' I had great Joy in my Soul, and longing De-
' sires to be with CHRIST. O that even now, I
' could behold His lovely Face, and amiable Coun-
' tenance!

' *Fri. July 9th.* I had a lively Sense of the
' LORD's having blotted out my former Transgres-
' sions; and that He had promised to give me a
' pure and a clean Heart. I had great Peace; my
' Soul being filled with the Love of GOD.'

' *Sat. 10.* Exercised this Morning by false Ac-
' cusations. My only Concern was, lest it should
' hinder the Work of GOD. But in the Consideration
' of his over-ruling Power and Providence, I rested
' patiently on His Will. My JESUS was made
' perfect thro' Sufferings. O that I may be enabled
' to follow my Master, in the Way of the Cross!

' WALKING in a Garden this Day, GOD made
' it an *Eden* to my Soul; pouring His Love into
' my Heart. I partook of the Water, and the Tree
' of Life; and the hidden Manna was rained from
' Heaven into my Soul.'

' *Mond. 19.* All the Day, my Soul thirsted for
' the living GOD. It was transported, and ex-
' ceedingly rejoiced in reading some divine Medi-
' tations. O my GOD, What shall I say? Angels
' cannot praise Thee worthily! What then shall I,
' who am a Worm of the Earth do? O that I had
' Wings like a Dove! Lovely JESUS, when shall I
' see thy Face, joining the rest of the redeemed, to
' celebrate the Wonders of thy redeeming Love!

' O that this were the Moment ! My Soul shall ere
' long take its Flight to the Mansions, which I
' firmly believe my Saviour is preparing for me. O
' my God, my Saviour, my All !

' *Thurs. 25.* I had but little Light or Power.
' The LORD humbled, and shewed me my own
' Weakness ; but did not leave me to it. He shew-
' ed me clearly, that it was neither to my Graces,
' Humblings, Desires, Doings, or Sufferings I must
' trust for Happiness and Salvation, but in CHRIST
' alone.'

' AH, LORD, who is sufficient for these Things !
' O let me die, that I may see Thee ! Whither is
' my Beloved gone ? Return LORD, return. I am
' a feeble and helpless Creature. Yet rejoice not
' against me, O mine Enemy ; for tho' I fall into
' Temptations, Heaviness, and Trials, I shall rise
' again. O proud *Philistiens*, deceitful *Delilah's*,
' inbred Sin, Pride of Heart, Anger, and Folly,
' who can remove you. Lord JESUS, Thou canst,
' and Thou alone.'

' AT the Sacrament, O how did my Soul ban-
' quet in JESUS ! What divine Consolation did
' I feel in God my Saviour.'

' *Wed. 23.* Tempted to laugh on my very Knees
' O LORD my GOD, be my Rock. Hide me in
' thy Wounds, and deliver me from myself. O
' JESUS. I cry out of the Deeps ; hear my Prayer,
' and let my Cry come up before Thee !'

' SURE I am, that if my Salvation depended on
' ought but the changeless Love of GOD my Saviour,
' I never should see the LORD. Alas ! I am all
' Weakness, Unbelief, Disobedience, and Darkness.
' My Soul was weighed down with inbred Sin.
' But I no sooner began to complain, and bewail
' myself before Him, than he poured his Love upon
' me, and gave me sweet Access to Him.'

‘ 1752. Jan. 6. I could hardly account to myself, How my Thoughts had been employed this Day. O that they were every Moment taken up in the Contemplation, of thy wonderous Love and Compassion to me, and all the fallen Race ! O for an humble, lowly, simple, pure, and perfect Mind ! What shall I say to Thee, Thou Delight of my Heart ? How much fairer art Thou than the Sons of Men !’

‘ WHEN I look back upon my Life, I can see nothing that does not need to be washed with the Blood of CHRIST. My best Actions are imperfect. I have need to fly to my Saviour, that from Him I might receive that Robe, which is pure and compleat. My whole Desire is to be devoted to Thee!

‘ ASHAMED to lift my Eyes to Heaven. I fell down before the LORD my Maker ; and I may well say that he waited to be gracious ; for before I could utter many Words his Love filled my Heart. I could then look up with Confidence, and saw my Father God, smile upon me, and my dear Redeemer at his right Hand full of Grace and Truth for me. O how sweetly did the ever blessed Trinity join to bless me ! Help me to praise Thee, O Thou Strength of *Israel*.

‘ THIS Morning at Breakfast, the LORD left such a divine Impression upon my Heart as I think will never wear off.

‘ GOD was much with me in private. O what a Heaven upon Earth is it, to commune with Him in Prayer, holy Reading, and divine Meditation. JESUS is a Well of Life. How blessed is it to hold Intimacy with Him. This is *Paradise* indeed.

‘ Sunday,

' *Sunday.* It was a glorious Sabbath to my Soul. The Light of Heaven shone upon me.

' PART of this Day was the happiest I ever yet saw. I could freely depart to be with Him whom my Soul loveth. Truly I seemed to antedate the sweetness of the celestial Felicity, which the glorified Spirits enjoy above ! My Song was Praises to my God.

' HAD calm Repose in God. A Day of sore Temptation. I was kept, but thro' momentary watching unto Prayer. O what am I ? How weak, how blind, how poor ! As to *Strength*, a bruised Reed ; for *Love* and *Zeal*, as the smothering Flax. But Thou, O God, art strong, and in Thee is my Hope.

' ILL in Body, dark in Mind, dead in Affections, and sorely troubled with Temptations. Yet I was preserved from inclining to Iniquity with my Heart.

' *Sunday.* My Soul agonized to enter into the Rest of the People of God. I saw him by Faith, and the Promises were strongly brought to my Remembrance, especially, " Ask what you will, and it shall be done unto you."

' *Friday 20.* Surrounded with various Temptations. O the Levity of my Spirit ; weakness of my Faith, and deceitfulness of my Heart.

' *Saturday 30.* My Soul tasted of the sweets of Paradise this Day !

' 1753 *March. 7.* In the Morning there was open free Intercourse, between God and my Soul. which for some Hours remained undisturbed. About Noon I felt sore War between Nature and Grace ; so that I was brought low. Nature would

‘ would have me manage for myself, Grace was
 ‘ for Casting all my Care upon God. O thou
 ‘ Author of every good Gift, send me help from
 ‘ thy holy Place, to subdue the old Man. Take
 ‘ away the Perverseness of my own natural Will,
 ‘ and make me lowly and patient as thou my LORD
 ‘ art. Thou art the Source of Grace and of Good-
 ‘ ness. In Thee, O Lamb of God, is all I want.

‘ *Thursday* 8. Poured out my Soul before the
 ‘ LORD, who gave me to feel hearty Contrition
 ‘ with earnest Desires to be sanctified wholly. For

“ O how wavering is my Mind
 Toft about with every Wind
 O how quickly doth my Heart
 From the living God depart.”

‘ Son of God, set me free, and knit my Soul to
 ‘ Thyself.!

‘ *Sat.* 10. The LORD sweetly refreshed my Spirit.
 ‘ I was strongly moved to pour out my Soul for my
 ‘ Enemies, and all that forget God. There was
 ‘ a burning in my Heart after all the Life of God.
 ‘ Nothing appeared so desirable as Holiness. O
 ‘ God take the whole Capacity of my Soul, and
 ‘ possess it by Thy Spirit.

‘ *Sunday* 25. I have had a Proof to Day of
 ‘ the Vanity and Uncertainty of human Friendship.
 ‘ Some who loved and greatly esteemed me when I
 ‘ left *Dublin*, about Ten Weeks ago, will now, at
 ‘ my return, hardly speak to me. O that I may
 ‘ seek Friendship and all Good in God alone. Yes,

For friend, or happy life, who looks not *higher*
 Of neither shall he find the shadow *here*.

' SOME Words I heard this Morning pierced me
 ' to the very Soul. Enter not into Judgment with
 ' thy Servant, O LORD. ' I fly to JESUS, the
 ' *just One*, to hide me in his Wounds. He is my Sanc-
 ' tuary, the Ark of the Covenant, and the true Altar.
 ' Come my Life, my Treasure, and my God, shine
 ' into this drooping Heart. Have I not an Interest in
 ' thy Blood ! Am I not a Child of Thine, O God ?
 ' Hast Thou not said unto me, *Live* ? O that thy
 ' powerful Voice would now speak to my Soul, and
 ' bless me, O my Father !

' How little do I know of God, or of myself ?
 ' O what a Mystery is Man ? How difficult to find,
 ' and then to lose himself ! LORD, I long to be
 ' settled and fixed in Thee ! O how does this mortal
 ' Body press down the Soul !

' *Sat. April 21.* Strengthened in the Hope of full
 ' Redemption. JESUS forsake me not, or I shall
 ' be of all Men most miserable !

' *Wednes. May 4.* Woke with the Presence of God.
 ' JESUS was amiable, and altogether lovely to my
 ' Soul. My Heart was carried out in Praise to
 ' Him for redeeming me, and making me His own
 ' for ever, by the Washing of Regeneration, and
 ' Renewing of the Holy Ghost.

' I earnestly longed after inward Holiness ; the
 ' Image of God brought into my Soul. For then
 ' only shall I be truly happy, when Self-love, Self-
 ' will, and all other Roots of Bitterness are rooted
 ' out of my Heart, and the pure Love of God
 ' overflows my whole Soul. When JESUS is the
 ' supreme and sole Governor, and all Things with-
 ' in, are subdued by His Grace ; then the Heart
 ' rests in Peace, and all Things move in their pro-
 ' per Time and Manner. The Soul is retired, tho'
 ' in the midst of Hurry ; and sweet Peace, and
 ' Joy flow from JEHOVAH, their Source. This is
 ' the

‘ the Victory, the Salvation, the Liberty, the Deliverance from Sin, which very few believe, and which no one can know, save he that receiveth it. But it is the Privilege of the Children of GOD, and every one who sincerely seeks and with all his Might, strives for it, shall surely attain, by the Spirit of the LORD ; for the Mouth of the LORD hath spoken it. ’

‘ AT the LORD’s Table, the bloody Sacrifice was impressed on my Heart. The Fruit of the Tree of Life, was sweeter to me, than Honey and the Honey-Comb. ’

‘ *Frid. 31.* After Preaching, gave myself to my usual Study. O Freedom of Heart, and Contempt of the World, how great Blessings are ye ? Plentifully did the LORD shower His Love into my Soul, this Day, in our publick Meeting. Verily Thou art the Pleasure of my Soul, the Hope and Desire of my Heart. ’

‘ THIS Day GOD prepared me for a sore Trial, by giving me sweet Repose in his Love. I lived as it were in Heaven. My Soul was ravished with His Sweetness. So was I enabled to bear with Calmness and Patience, the abusive Language of one who came to my Room, breathing out Threatenings against me. Alas, How many are there who are great Friends in Profession, but not such in reality ? ’

‘ O the unspeakable Comfort of having an Assurance of the Love of GOD ! ’

‘ *Sat.* I was very happy in my Soul, and read GOD’s holy Word with great Delight. ’

‘ I cried unto the LORD, to make me *holy as He is holy*. This is the Thing which I long for. LORD grant me my Heart’s Desire. Answer thy Spirit’s Cry for Liberty ! ’

‘ *Sat.*

' *Sat. August 29.* In the Night I was grievously
' tempted of the Devil. He injected such Blas-
' phemies, and threw such fiery Darts as I never
' experienced before. I was sore amazed, and cried
' unto the LORD JESUS He heard my Cry,
' bruised his Head and delivered my Soul from his
' Rage and Fury. LORD thou upholdest me, or I
' should fall! O stay with me till I arrive safe in
' thy Kingdom!

' *Sunday, Sep. 1.* Was a Day of Feasting and re-
' joicing to my Soul. I had sweet Converse with
' my Beloved, while I joyed in his Salvation. I
' proclaimed his Name to Thousands, from *Jerem.*
' vi. 10. And never felt more Freedom to preach
' my Saviour. O my LORD thou art precious
' to my Soul, and thy Service is my Reward!

' *1754, Sunday, March.* At the LORD's Supper
' this Morning, my Soul was dissolved with divine
' Love. I could bless GOD that ever I was born to
' so happy and glorious an End, as to love and
' praise, and serve my Redeemer. Yes, JESUS,
' Thou art precious to my Soul. Thy Yoke is easy,
' and thy Commandments holy and just and good.
' I desire to keep them with my whole Heart.

' THE more I see of the World, the less Happi-
' ness I can discern in it. Happy are they who
' are well out of it. Let me die the Death of the
' Righteous, and let my last End be like his. 'Tis
' a great Thing to be a Christian in Truth.

"There's not a day, but to the man of thought
Betrays some secret, that throws new reproach
On life, and makes him sick of seeing more."

' I used the Means of Grace to Day as usual,
' but cannot say that I had Communion with GOD
' in them. Alas! what are Means when CHRIST
' is absent! How often do I find Heaviness and
S Dead-

‘ Deadness succeed much Joy, and Freedom of Spirit. “ Poor alas, beyond Epression poor!”

‘ I wept and rejoiced that God had given me a Soul capable of loving him. In reading and meditating in the open Air, my Soul tasted of the Joys in Part, which those Spirits enjoy who behold his Face continually.

‘ My Soul vehemently groaned and longed for full Redemption, while it enjoyed sweet Converse with my dear LORD JESUS.

‘ I removed from amongst us some who walked disorderly. Alas, how few are willing to do and suffer *all* the Will of God !

‘ *Tuesday* 12. Altho’ my Body was much afflicted my Soul was greatly comforted.

‘ *Sunday*, 17. I heard a Sermon to Day at Church in which my LORD JESUS was not so much as named. Alas that *the Way, the Truth, and the Life, should be entirely forgot !*

‘ *Friday*, 22. I was heavy and ill all Day, yet I strove to do the Will of my Heavenly Father.

‘ *Sat.* 23. I had Intercourse with Heaven all Day. I thirsted for the Salvation of all Men, as for my own Soul. I was also deeply humbled before the LORD, seeing myself the most vile and unworthy of all his Creatures. He likewise made me willing to be despised and evil spoken of by others. And I cannot but admire the Wisdom and Goodness of God, in so preparing me for what soon after followed. One of my Acquaintance, that went with me to the House of God, laid to my Charge Things which I knew not. I sent for him, but he could say nothing to my Face. His Mouth was stopped, and he seemed quite

quite ashamed. I felt much Patience and Pity towards him. LORD JESUS, give him Repentance, and take Prejudice out of his Heart.

Sat. April 20. Was a Day of Joy and Sorrow by Intervals. O how did Nature and Grace strive in my Soul. What Conflicts with myself do I daily experience !

Frid. May 3. I had a feeling Sense of the Treasures of Grace and Glory, which are laid up for me, both here, and in Heaven. O what a Heaven did I experience in being able to call God, my God, and my Father !

C H A P. II.

The Extract from his Diary continued.

THE Account of his Experience, given in the preceding Chapter, begins with the first Year of his Conversion ; in which likewise he began to labour for the Good of his Neighbour. And it may be observed, that in his Progress, the Experience of his Heart, had its certain progressive Stages, resembling in some Degree, that of the *shining Light*, or Sun : A Day suppose, whose early Dawn is clear and promising ; and whose Light and Heat still increases ; ere long, is overcast with Clouds, and disturbed with Tempest ; the Sun however keeps his Course, and still goes on to the *perfect Day*. Such likewise is *the Path of the Just*, and such was the Experience of this Servant of God.

THE first Display of the divine Goodness to his Soul in Justification, was so clear, and his Joy thereupon was so exceeding strong, that he had then
no

no Expectation of seeing War any more. And he was indeed carried on sweetly, for some considerable Time.

The Heavens distill'd their Sweetnesses,
And strew'd with Flowers his Way ;
Some Tastes he had of Paradise,
His ev'ry joyous Month was May !

But whatever was the Cause ; or, whether there was, according to the divine Disposals, *a needs be* for it ; however so it was, that he afterwards felt otherwise ; and that chiefly

Commenced *now* the agonizing Strife,
Previous to Nature's Death, and second Life.

And hence we find him often groaning under a Body of Sin and Death ; complaining of Struggles, between Nature and Grace ; and of Inconstancy and Weakness in general : with ardent Pourings out of his Soul to God, for complete Deliverance. And his Thirst after it was considerably augmented, by the transient Tasts, with which it pleased God to favour him from Time to Time, of the Heaven of loving Him *alone*, with all the Powers of his Soul.

THE feeling of his Heart in Reference thereto ; the Methods which he persued in order to attain it, and the Progress which by the Grace of God he made therein, are the Subject of this Chapter. Only for the Sake of some, who desire to have the fullest Information concerning him on this Head, I shall prefix a Letter he sent me to *Bristol*, from *London*, in Answer to some Enquiries which I made concerning his then State of Soul ; occasioned by the following Circumstance. Some Months before he left *London*, the last Time, a Report prevailed amongst his Brethren (it seems from some Things he spoke chiefly in his Preaching) that he professed to be *cleansed from all Sin*. When I parted with him, not many Weeks before, I knew he was earnestly fol-

lowing after *perfect Love*, weeping and praying almost Day and Night. And on my hearing that he had attained, I wrote, to know it from himself. To which Enquiry he sent me the following Answer, concerning the State of his Soul.

London June 17. 1757.

My dear Brother.

‘ **W**HAT you mention concerning me, I answer thus. 1st. I feel the constant Witness of the Spirit of God, that I am forgiven; and that I love God and my Neighbour. 2dly. I do not feel any evil Tempers. 3dly. I firmly believe that God will eternally save my Soul. But whether *all Sin* is taken out of my Heart, and the Possibility of grieving the Spirit of God, I do not determine; neither do I think that I love either God, or my Neighbour as I ought, or as I shall. I am helpless, but God is my Strength. I live by Faith. I am ashamed. I have no Wish, that any one should believe I am saved from all Sin. Indeed I ought to justify every one that believes the contrary, supposing it was so. But alas! if CHRIST did not pray for me, and keep me every Moment, I should go to the Devil. I understand, *Gal. iii. 10.* as I never did before; and *Gal. ii. 19.* is what I feel, JESUS CHRIST is all in all.

‘ I have written simply, make the best Use you can of it; but say nothing of it to any one (this I request.*) O let me be forgotten: Not of God; or of his Children in Prayer; but as I desire no Good to be said of me, I would not have any one sin against God in thinking, or speaking the Evil which my Heart abhors. It is much to the Glory of God, to save a proud, angry, self-willed, fearful, and unbelieving Sinner; therefore I almost say, That I glory in mine Infirmities, that

S 3

the

* And his Request was then carefully observed. The present Case, and Occasion, will perhaps be thought Reason sufficient for publishing it.

‘ the Strength, and Grace of CHRIST, may rest
 ‘ upon me, and save me from them all ; and this
 ‘ He will do, as sure as He is faithful and true.
 ‘ I would not have Mr. ——— to mention any
 ‘ thing about me ; but as Providence permitted it,
 ‘ I am not concerned, leaving myself, and the Event
 ‘ of all with God.’

‘ I expect to hear from you quickly. I am,

‘ Your affectionate Brother,

‘ *Thomas Wallis.*’

HIS Struggles, Sentiments, and Attainments, partly before, and partly after this Letter, even to his Death, are farther represented in the following Extracts.

‘ *London. Sund. June 2.* All this Forenoon I was
 ‘ raised above myself, and lost in GOD. Heaven
 ‘ as it were came down into my Soul, and I saw
 ‘ the Glory of the World to come ! I beheld all
 ‘ the Glory of this World, as the Mire in the
 ‘ Streets. But Oh, the Views, which I had of
 ‘ Heaven, and the Foretaste of those ravishing Joys,
 ‘ that flow there, so transported my Soul, that I
 ‘ could bless God, that ever I was born.’

‘ *Tues. 4.* My Soul was transported this Day to
 ‘ such a Degree, as greatly affected even my Body.
 ‘ I do not recollect, that I ever before felt such a
 ‘ Sense of the Presence and Glory of God. Surely
 ‘ if He should manifest Himself a few Degrees
 ‘ more to me, I could not live in the Body !’

‘ *Sund. 9.* I gave myself up to God. I heartily
 ‘ desire to give my whole Heart, cheerfully, and
 ‘ without Reserve to Thee my Love ! Many Things
 ‘ would alienate it from Thee. But O my Saviour,
 ‘ keep Thou my every Desire. Knit me closely to
 ‘ Thyself, and suffer no false Fire to abide in
 ‘ my Heart. I acknowledge, O my God, that it
 ‘ is

'is an amazing Instance of thy Love, that Thou
'hast made me a Child of Thine. Let I beseech
'Thee, Thy Goodness be the strongest Tie to keep
'my Heart stay'd upon Thee.

'*Tues. 18.* I was so low in Body, that I could hardly
'speak or think. Oh, how does this corruptible
'Body press down my Soul! Yet I can praise
'God for His Dispensations towards me; He
'afflicts me, that I may be Partaker of His Ho-
'liness.'

'At the LORD's Table I was in an Agony for
'Holiness. My Soul, and even my Body, were
'ready to faint with Desire, and longing for all
'the Mind that was in CHRIST JESUS.'

My Earth Thou waterest from on high,
But this cannot suffice,
Unless Thou plantest in my Heart
A constant Paradise!

'*Sat. July 20.* O how my Soul laboured with
'God in secret Prayer. I said in my Heart, If
'I am indeed a Child of God, Why have I
'not greater Desires to depart, and to be with
'CHRIST? I prostrated myself before the Throne
'of Grace, and cried to God to answer me as by
'Fire: And He soon silenced my Despondences by
'answering in my Heart, "My Son, Thou art
'Mine."

'*Wed. Sep. 21.* I longed to be dissolved, and
'yet, more to be made holy.'

'God overpowered my whole Frame, so that
'my Body fainted under the pouring out of the
'Spirit of CHRIST.'

'*Sat. Sep. 26.* My Heart was quite melted with
'a Sense of the Goodness of God, and of my own
'Vile-

' Vileness. I think I now begin to repent; to
 ' have a Godly Sorrow for my Sins. Of this I am
 ' well assured, that Thoughts which were in my
 ' Mind a Year ago, are now a Grief to me. The
 ' Spirit of GOD brings the Sins of my whole Life
 ' to my Remembrance.* I read them all, but more
 ' especially, whatever has been wrong in me, since
 ' I was converted. My Spirit within me mourns,
 ' and my Heart feelingly says, " Oh that I had
 ' never sinned ! O that my Soul and Body had
 ' been always pure before Thee ! Oh that I had
 ' always the same Light and Power that GOD has
 ' given me now !" But altho' I am vile, yet this, blef-
 ' sed be GOD I know, there is now no Condem-
 ' nation to me : The Blood of CHRIST hath washed
 ' away all my Sins. I have the Spirit of Adop-
 ' tion, and the Peace of my GOD. I love Him, and
 ' all His dear Children ; yea, and my Enemies
 ' likewise. I hunger and thirst after Righteousness.
 ' I rejoice in my GOD, and delight in doing His
 ' Will. I know in whom I have believed. My
 ' Name is written in Heaven. Hallelujah ! '

' *Fri. Nov. 22.* I enjoyed a Fulness of GOD in
 ' my Soul ; and had infinite Sweetness in Commu-
 ' nion with my Saviour. LORD, I am not worthy
 ' of these Manifestations : But I see all is of *free*
 ' *Grace*. I receive all thro' CHRIST the Righteous.
 ' He drank the bitter Cup, that I might drink the
 ' Cup of Consolation. LORD, I would love Thee
 ' infinitely, if I were able ! My whole Soul cries
 ' out for Power to do Thy Will perfectly'

' *Mond. Decem. 2.* I feel I am a mere Nothing,
 ' and that if GOD withdraw His Grace from me but
 ' for a Moment, I should do nothing but Sin.'

Sun.

* " True Believers are humbled all their Life Time, even
 for the Sins which they committed before they were con-
 verted."

' *Sun. 22.* All the Day long my LORD was wonderfully present with me in every Ordinance. Truly my Soul longed vehemently to be, and live like my Saviour, the holy JESUS. This indeed is the Thing I aim at: and I believe according to the sure Word of Promise, I shall attain. O what Depths and Heights of Holiness do I discern attainable in this World.'

' I felt much Shame before the LORD to day, for my Unfaithfulness, and Unfruitfulness. O God enter not into Judgment with me for my Sins of Omission.'

' *Sund. July 4.* I was troubled in my Spirit because of Lightness of Heart, and speaking *my own Words*, (*Isa. lviii.*) How many idle Words do I speak! It ill becomes a Christian, much more a Preacher ever to laugh.'

' I lay down in Peace, because I have an Advocate with the Father.'

' *Oct. 6.* I rose with much Sorrow and Concern; and with Shame, and much brokenness of Heart, bowed my Soul before the LORD. My Heaviness endured as it were but a Moment, and the divine Light shone transcendently bright upon my Soul. Praying with a few Friends, my Joy in the LORD overcame my feeble Body. And it proved to be a Preparation for a Trial, which came soon after. (See, and compare *Matt. ix. 16.* with *chap. iv. 1.*) I had sweet Communion with JESUS, and three of His redeemed Ones this Day. In the Evening I pressed upon the People the Necessity of *inward Life*, from *Acts v. 20.*'

' My Soul was mightily encouraged while I expounded, *John xiv. 21—23.* Inward and constant Liberty is what I want; to be always recollected, having my Mind stayed upon God.'

‘ I would live like an Angel below. For some
 ‘ Moments indeed, I often love and rejoice in a
 ‘ wonderful Manner : but alas, “ How soon it dies
 ‘ away !” I become comparatively cold, and can
 ‘ neither pray with Freedom, nor rejoice with Re-
 ‘ verence.

‘ PRAYER and reading the Scriptures, are my
 ‘ daily Delight.

‘ O JESUS, thou holy lover of my Soul, unite
 ‘ me more close to Thyself. Be Thou my Glory,
 ‘ my Joy——Thou art my *all in all*.

‘ STILL, Nature, the Devil and Grace, are
 ‘ striving with me : CHRIST however has the up-
 ‘ per Hand ; but I want Him “ to live and reign,
 ‘ the LORD of *every Motion* of my Soul.”

‘ I Prayed with my Kindred at taking my Leave
 ‘ of them.* My Brother and Sister were ill, and
 ‘ my Mother weeping after me. I found a great
 ‘ struggle, and believe I should have stayed, but
 ‘ for those Scripture. *He that loveth Father or Mo-*
 ‘ *ther more than me, is not worthy of me.* ‡ And Let
 ‘ *the Dead bury their Dead ; but go thou and preach the*
 ‘ *Kingdom of God.* † My Heart felt Pain and Sor-
 ‘ row : But I took up my Cross, and went imme-
 ‘ diately to *Bellygarane* (where were a Colony of Ger-
 ‘ mans) and preached that Night. O what is need-
 ‘ ful for a Minister of JESUS ! What Faith, Love,
 ‘ Purity, divine Light, Life and Strength to finish,
 ‘ his Course with Joy !

‘ MEETING the Penitents, I could hardly speak
 ‘ in the last Prayer, I was so overpowered with
 ‘ the Presence and Majesty of God.

‘ I

* He was then going to *England* the third, and which was the
 last Time,

‡ Matth. x. 37. † Luke ix. 60.

‘ I rose early this Morning, after watering my Pillow with my Tears more than ever I remember to have done before.

‘ THROUGHOUT the various Exercises of the Day, I had strong Assurance, that the LORD would eternally save me; especially as I sat at Dinner, conversing with my Brethren of the Things of GOD.’

‘ HAVING this Evening to myself without Preaching (a rare Thing with him) I shut myself up, and fought the LORD with Prayers and Tears. Shew me, my LORD thy Glory, or let me die that I may see Thee! If I cannot perfectly love Thee, and do Thy Will upon Earth, send for me, and take my Soul to Heaven. But LORD, GOD, hast Thou not spoken by *Moses*, Deut. xxx. 6. and by *Ezek.* xxxvi. 23—32. If these are Thy Words, and Promises, I pray and plead, that they may be fulfilled in me, according to their utmost Extent, O come and baptize me with Fire!

‘ AT Prayer with some Friends, the LORD applied powerfully to my Heart, “Go, and sin no more.” Now the LORD has answered for Himself. I believe it is His Will, that from this Moment I should sin no more; and that I should have such a Faith, as never to depart from CHRIST in Thought, Word, or Deed; that so, being inseparably one with Him, I should walk in the Spirit, and sing and praise Him ever more! Angels praise my Saviour!

‘ 1757. Sunday. All the Day I was happy in my LORD, rejoicing in Confidence, that He would save me eternally. I could pray, and love, and weep.’

‘ It was a Day of great Blessing, and of great Trials. I came home thro’ much Snow and Rain. But
‘ it

‘ it was all sweet with CHRIST. I called on the
 ‘ Strong for Strength ; and after Meditation, lay
 ‘ me down in Peace.’

‘ *Thurs.* I employ’d all the Day in reading the *He-
 ‘ brew and Greek* Scriptures, save some Time which
 ‘ I spent in endeavouring to convince a Man (who
 ‘ contended much) that there is Salvation for a
 ‘ Person, though he does not make Use of the
 ‘ Church of *England’s* Liturgy. I had many Comforts
 ‘ with strong Temptation.’

‘ WITH a Heart full of Matter, I preached on
 ‘ *Eph. vi. 11.* I could truly say, that the Law of
 ‘ thy Mouth is dearer unto me, than thousands of
 ‘ Gold and Silver.

“ Wide as the World is thy Command !

“ Vast as Eternity thy Love !

‘ At Dinner my Soul was sweetly drawn out after
 ‘ God. I felt such an Assurance of Eternal Salva-
 ‘ tion, as I never had before ; not with such a De-
 ‘ gree of clearness of Evidence.

‘ I wept and prayed before the LORD that he would
 ‘ make me entirely pure in Heart, and bless all his
 ‘ Children. It was a happy Day.

‘ I felt great Love to all Mankind. My Soul
 ‘ pleaded with God in their Behalf. O JESUS
 ‘ hasten thy Kingdom. Come and put a period,
 ‘ to Sin and Misery ! O my God, suffer not a vain
 ‘ Thought to live in me. I never can rest ’till JE-
 ‘ sus has poured his humble, pure, and happy Mind
 ‘ into my Soul. For some Moments I did taste of
 ‘ the Felicity of Heaven ; but thro’ Pain and unbel-
 ‘ lief it was of short Continuance.

‘ *Friday.* It being the publick Fast. I preached
 ‘ on *Ilat. lviii. 3.* It was a Day of Feasting to my
 ‘ Soul. With great Delight I rested in my God.
 ‘ And

‘ And it seemed to me, that the People of God were not yet to suffer. Hereafter it will be ; but at present, the grand Controversy is with Antichrist.* Jesus will avenge the Quarrel of His Covenant.’

‘ I seek Perfection, and uninterrupted Communion with the blessed God, Father, Son, and Holy Ghost. True, I am not worthy of the Crumbs under thy Table ; yet I look thro’ Thy rich Grace, for all the precious and eternal Blessings of the new Covenant.’

‘ Sunday. This was a glorious Day indeed. Great and marvellous were the Blessings which God bestowed upon me. He blesses me in every Duty : all is useful : all works together for my Good. I go on my Way singing the hundred and thirty-eighth Psalm, *They shall sing in the Ways of the LORD ; for great is the Glory of the LORD.*

JESUS

* For some considerable Time before, and during great Part of his last Sickness, his Thoughts entered deeply, into the Prophecies of Daniel and the Revelation. He calculated the Times with great Exactness, and spared no Labour and Pains, to be fully informed concerning the great Things which those Passages insinuate still awaits the World. In short he was rapt up in those future Scenes, *hastening to the coming of the Son of God*, in his Kingdom of Grace and Glory. His Opinion was that great and amazing Things were at the very Doors, and has frequently said to a Young Man, “ My Brother if you live to the Years of a Man (meaning Three Score and Ten) you shall see these Things.” I avoid inserting particularly, his Calculations and Sentiments, because so many wise and good Men before him, have been mistaken on this Head, for some Generations past. Our LORD is welcome when, and however He shall be pleased to come. He says, Himself it will be at a Time, when the generality of People at least, think little about the Matter. He bids his Children to be *always ready* ; and lets them know the Way.—*Watch and pray always that ye may be thought worthy to escape all these Things, and to stand before the Son of Man ! Blessed is that Servant whom his LORD, when he cometh shall find so doing.*

‘ JESUS was with me in all I did. He gave me
 ‘ Light, Love, Help, Joy, Peace, and Strength in
 ‘ all. In His Spirit I went to rest.’

‘ WHEREVER I was, and in whatsoever I did,
 ‘ my Soul delighted in God : never had I deeper,
 ‘ or more sweet Manifestations of His gracious Pre-
 ‘ sence. I could not but praise Him, and thirst for
 ‘ more perfect Union with Him ! Surely this is the
 ‘ Foretaste of Glory ! O if Christians did but
 ‘ rightly understand the Nature, Power, and Ex-
 ‘ tent of *the Kingdom of GOD* in the Soul, I am per-
 ‘ suaded they would not rest satisfied with bare Par-
 ‘ don of Sin, and some Joy and Peace, when they
 ‘ may have perfect and uninterrupted Rest ! If once
 ‘ Sin be totally destroyed, and the Spirit filled with
 ‘ the Light, and Love of God, it is then neither
 ‘ hurt nor hindred, by any Person or Thing ;
 ‘ but stedily goes on its Heavenly Journey, unit-
 ‘ ing to CHRIST, more and more daily. *It does not*
 ‘ *yet appear what we shall be*, even in this World.

‘ O CHRIST, What hast Thou done for me !
 ‘ What shall I say of, or unto Thee ? This I say,
 ‘ that I love Thee ! O let it be with all my Heart,
 ‘ and Soul, and Mind, and Strength. At Inter-
 ‘ cession, I felt such a Degree of the Presence of
 ‘ God, as utterly amazed me. O glorious LORD,
 ‘ how shall I bleis Thee !’

‘ MY Heart continually rested in God, and drank
 ‘ of the living Waters ; yea, my very Body was
 ‘ supported by the Joy wherewith my Soul was re-
 ‘ freshed : So that after preaching three Times to-
 ‘ day, beside visiting the Sick, and Well ; my
 ‘ Strength was more than when I rose in the Morn-
 ‘ ing.’

‘ *Friday.* A Day of Fasting (a frequent Practice
 ‘ of his.) At Prayer with Brother M———, my
 ‘ Soul

' Soul was greatly humbled before God. Entire
' Resignation, without much Joy, was the State of
' my Heart this Day.'

' *Sat. March 12. 1757.* Preparing for a short
' Journey to-day, and laying up my Books, I felt
' some little Distraction. I could bless God how-
' ever, that I had not Money to lay up. Alas, for
' the Rich of this World: How are they to be pi-
' tied! How hardly can they be saved? JESUS,
' make and keep me poor in Spirit; nor suffer this
' World ever to defile me. Suffer not my Soul to
' cleave to the Dust, but cause all my Affections
' to flow towards Thyself. I would not live upon
' Earth. I desire, pray, and labour, that my Heart
' may be in Heaven, with CHRIST my Head.

weight

"Each act, each thought, he questions " what its
Its colour what, a thousand ages hence? "
And what it *there* appears, he deems it *now*,
Hence pure are the recesses of his soul."

' *Sun. 13.* I conversed with one to-day, who told
' me, that for fourteen Years last past, she never
' found any Unhappiness, but always rejoiced in the
' Love of God. Before and after Sacrament, I
' found such Desire, as almost made my Heart
' break. My Soul and Flesh cried, mourned and
' wept for the perfect Love of God. There is a
' Beauty and Excellence in Holiness, which has
' quite won my Heart.'

' I felt a deep Necessity of constant and habitual
' Preparation for Death.'

' All Day, both in Reading, Prayer, and Con-
' versation, I felt something of that Promise, *John*
' *iv. 14.* I look for Religion to possess, and en-
' tirely change me. I see and feel, that Christianity
' is something divine, living, generous, powerful,
' and

‘ and internal. It is GOD dwelling in the Soul of
 ‘ Man, 2 Cor. vi. 16.’

‘ Fri. 18. I prayed, and read till Twelve. My
 ‘ Body began then to complain. It does not like
 ‘ Fasting; but my Soul did banquet on the rich De-
 ‘ licacies of the Love and Promises of GOD. I am
 ‘ in the Way to Heaven; but I want a heavenly
 ‘ Nature, Heaven *within* me. My Soul can be sa-
 ‘ tisfied with nothing less than GOD. Jesus, my
 ‘ dear JESUS, let me ever esteem Thy Blood, and
 ‘ Righteousness above the whole World!’ Through
 ‘ Thee I come to GOD. By Thee I enter Heaven.
 ‘ Thou art Heaven.

‘ FROM the Labour of this Day, I was truly tired
 ‘ in Body; but thankful and serene in Spirit. I
 ‘ had no ravishing Joy, nor Overflowings of
 ‘ Love.’

‘ My Heart was penetrated with the Goodness
 ‘ and Love of GOD. I see still more clearly, that
 ‘ Love is the fulfilling of the Law—supreme, con-
 ‘ stant, and perfect Love of GOD, and pure benevo-
 ‘ lent Love to the Whole of Human Kind.

Happy Soul, when once renew’d;
 God in Thee, and thou in God,
 Only feel’st within thee move
 Tenderness, Compassion, Love.
 Love immense, and unconfin’d,
 Love to all of Human Kind,
 Love, which willeth all should live,
 Love, which all to all would give,
 Love, that over all prevails,
 Love, that never, never fails:
 Stand secure, for thou shalt prove
 All th’ eternity of Love!

‘ There is, there *can* be no higher, no better, no
 ‘ sweeter Divinity than this, *My Beloved is mine,*
 ‘ *and I am His!* O my Soul rest in this! Be satisf-
 ‘ fied,

'fied, and safe in the protecting, sanctifying, and
'reviving Love of *Immanuel*, GOD with Me.

'THE 33d Chapter of *Exodus* came in my Course of
'Reading to-day. And O what Pleading and Com-
'munion between *Moses*, and his GOD. Happy
'Man! who conversed with the glorious JEHOVAH,
'Face to Face.* And yet St. *John* seems to ex-
'press something higher and sweeter than even this,
'1st Epistle i. 3. For certainly eternal Union with
'GOD, and a Fulness of His Spirit, are more ex-
'cellent than any external Manifestation can be.

'THIS was one of my blessed Days, wherein I
'had a Foretaste of the Powers and Glory of the
'World to come.'

'I retired a few Minutes after Five, to wait for
'the Coming of JESUS. My Soul is all Desire af-
'ter CHRIST. I am resolved to love and serve
'Him so as I have never yet done. Come *Holy Ghost*,
'and kindle the Fire within my Breast.'

'FROM a quarter after Four this Morning
'till Ten, spent in Prayer, and reading the Scrip-
'tures, and such Humiliation of Soul, such a Sense
'of my Vileness I hardly ever felt. It was genuine,
'godly Sorrow indeed, with a clear Sight of the
'Odiousness of Sin. I believe the first Time I ever
'sinned, was brought to my Remembrance. My
'Head was as Waters, and my Heart as Wax before
'the Fire. But all the Time, I had a clear Sense
'of the Love of GOD; a Witness that I was ac-
'cepted in the Beloved, and all the Day after, my
'Soul delighted itself in the LORD.'

T 3

' I

* That is with a Degree of Familiarity and Accē's, which was
not allowed to any of the other Patriarchs or Prophets. For
Strictly speaking, no Man hath seen GOD at any Time,

* I ought to esteem myself unworthy of any Com-
 * fort ; my Sins having justly deserved Damnation.
 * The Blood of CHRIST is of infinite Value and
 * Efficacy, otherwise, I should never be saved. In-
 * firmities, so called, which once I passed over with-
 * out much Remorse, now appear heinous, black,
 * and damnable, and if God did not bear witness
 * with my Spirit, that they are all forgiven, would
 * sink me into Misery. People are seldom suffi-
 * ciently sensible of the Odiousness of Pride, Anger,
 * internal Concupiscence, or an inordinate Love of
 * the Creature ; together with the Neglect of Self-
 * denial, and bearing the daily Cross. These are
 * overlooked ; yea, some even plead for, and at-
 * tempt to justify them. LORD, let me never be an
 * Advocate for the Devil. Give me Grace heart-
 * ily to love those who tell me of my Faults. Search
 * out my Sin, till Thou find none. My whole
 * Trust is in the Blood of JESUS. I have no other
 * Plea ; for this one is enough, it will, it doth pre-
 * vail with God, and bring my Soul to Glory.

* In my Closet the former Part of this Day, it
 * was made indeed a Time of Love. I felt such
 * Sweetness, and divine Felicity in my Soul, and
 * by Faith beheld the Glory of God in such a Man-
 * ner as Words cannot describe. I saw and tasted
 * God in all Things. My LORD JESUS CHRIST
 * appeared wonderful to me indeed, *Isa.* ix. 6. Praise,
 * Blessing, Honour, Glory, and Thanksgiving be-
 * ascribed to the holy and adorable Trinity. What
 * could I have believed, what understood of Thee,
 * unless Thou my LORD hadst revealed it to me ?
 * O Love divine ! O the Wisdom, and Power of
 * GOD. Human Tongue cannot express, nor An-
 * gel Minds conceive, How great and wonderful ye
 * are in the Saints ; by whom God is glorified, and
 * in

* He seems to refer to some particular Communication from
 * God of his Triune Majesty,

‘ in whom CHRIST is justified by the Spirit, (1 Tim.
‘ iii. 16.) To whom Heaven is as it were let down,
‘ and whom eternal Glory momentarily awaits !
‘ They now drink of the Rivers of Pleasure ; of the
‘ Well of Life ; and are warmed with the Beams of
‘ the divine Sun ! they are delighted with Praises,
‘ allured by Pleasures, cloathed with Light, and
‘ filled with God ! Hallelujah ! Amen.

C H A P. III.

The same Subject continued.

THE continued and progressive Advancement of his Soul in the Knowledge of God, is very discernable in the preceding Sketch of his Experience : Altho’ in the Expression of it, and of what follows in particular, he seems often at a Loss for Words ; human Language falling so far short of those Things of God, which can only be spiritually discerned. In those Collections we see a Soul peculiarly remarkable for a daily, serious, steady, exact and uniform Course of walking inwardly with God, and attending outwardly on all the Precepts of the Gospel. He poured out, simply his Thoughts from the standing Treasury of his Heart, for his own sole Use ; for the more effectual Promotion of his Intercourse with God, and for the better Adjustment of all his spiritual Concerns.

That ready his last Debt may pay
He summ’d his Life up ev’ry Day.

‘ 1757. I was up before Five, read and prayed till
‘ I went to Chapel. I felt much. The Lord
‘ knows what ! In the Evening we (the Society)
‘ met together in order to devote ourselves to God,
‘ a fresh, by renewing our Covenant with Him.
‘ My Soul was greatly humbled before God, and
‘ felt

' felt that for my Backslidings He might justly have
' cast me off; for altho' I have not wickedly de-
' parted from my God. Yet for my Blots and
' short Comings, I was made to blush. JESUS
' however I know stands my Advocate, and because
' HE lives, I live also.

' I Rose early, and after Prayer and Sermon com-
' municated. The adorable Saviour gave me a
' taste of his Sweetness, and a Sight of his Glory.
' I read, prayed, and conversed with Christian
' Friends the rest of the Day; waiting for perfect
' Love, and exhorting others earnestly to seek after
' the same. Surely nothing is so desirable as this.
' God in us, and the very Perfection of Gospel
' Holiness. No Man can be thoroughly blessed till
' this unmixed Love of God purifies his Heart and
' fills his whole Soul.

' ALTHO' my Employment is various yet I refer
' all Things to God.

' IN all I did all Day, God was my Life, my
' Joy and my Strength. His Love was as Fire
' within me. I never felt such a burning in my
' Heart before. O Jesus, what hast Thou done
' for me!

' I saw this Day, on a very trifling Occasion,
' the Necessity of having super-natural Light, and
' a Witness from God in all Things, even of the
' common Affairs of Life, that I please him. Some
' Things occur which seem to be in Equilibrio, so
' that one may reason for Hours, and not be able to
' turn the scale. O may I never want Light from
' God, whereby I may clearly discern what I ought
' to do, and what avoid! And O let me have
' thy Strength also, or the Light that is in me will
' be turned to Darkness; for alas, I often see my
' Way but am lame, or drag on heavily! Yes.

Experience but too plainly shews
That Man can Act against the Truth he knows.

' **HAPPY** the Man who gives up all for **CHRIST**.
' Who having discovered, that the Favour and
' Enjoyment of **GOD** is the *Pearl of great Price*, sells
' all earthly Loves, and longs that he may buy,
' —freely receive the unspeakable Gift of **GOD**.'

' **SOON** after Ten, I lay down but could not sleep,
' thro' a deep and comfortable Sense of the Love of
' **CHRIST**. His Spirit rested upon me, and made
' my Heart flame with Love to *my GOD, and my*
' *All*. It never entered into my Heart to conceive
' the loving Him with all the Heart, till he revealed
' it to me by His Spirit.

' Throughout the whole of my Progress, I feel
' that Satan is my Enemy, but **JESUS** is my Friend.
' I fear not then; my **LORD** will save me from
' every evil Work, and preserve me to his heavenly
' Kingdom.

' **THE** Fire of divine Love burned incessantly in
' my Soul. Yet I perceive I must still wear some
' of the Marks of my Captivity, namely Sickness,
' Infirmary, and Death. My Soul would fain fly
' up to **GOD**, but I am yet detained. I conversed
' with some eminent Christians, and **JESUS** fulfilled
' His Word, being with us of a Truth.

' **THIS** Day was as Yesterday, and much more
' abundantly. Indeed I can declare how greatly
' the **LORD** abased my Soul, and broke me as it
' were in Pieces. I could not perceive, that any
' Sin had Place in me; but I wait for a stronger
' Evidence that I am made pure in Heart. O **GOD**,
' shew me what by Grace I am. Shew me if there
' be Pride, Anger, or Unbelief in my Heart. **JE-**
' **SUS**, Son of the living **GOD**, send down the *Holy*
' *Ghost* from the Father, to bear me Witness, and
' so.

' to shine upon thy own Work. Humble and prove,
 ' but strengthen and comfort me too. I am Thine.
 ' There is not one Doubt in my Heart, but Thou
 ' wilt save me for ever. I sing Praises! *Te Deum* is
 ' sweet to me; so is *the Magnificate*, and the *Nunc*
 ' *Dimittis*. O what has God wrought for me!
 ' JESUS, Thou art my Strength and Righteousness!
 ' I am safe in Thee, Thou art my Rock! Salvation
 ' is unto me for Walls and Bulwarks;

' Having preached on, *obtained Promises*, and ha-
 ' ving met the Society, I retired about Ten: it
 ' was a festal Day to my Soul. I do feel from Ex-
 ' perience and Scripture, that God has indeed
 ' changed my Heart, and destroyed the Works of
 ' the Devil. My Heart cried for Humility and
 ' Love; the whole Mind of CHRIST.

' THE Love of GOD still increased more abun-
 ' dantly than ever; the Fire burned vehemently
 ' within me. I saw more clearly, that God had
 ' confirmed me in His Favour; and that all was
 ' Quietness and Assurance for ever. I am astonished
 ' at the Gift of God, and am willing if it pleaseth
 ' Him to be hated of all Nations for His Name-
 ' sake. I will sing of Mercy and Judgment.

' THIS Day I was sorely tempted. LORD JESUS,
 ' Thou knowest what my Temptations are. I would
 ' rather dye than deny Thee by sinning against
 ' Thee. Thou seest my simple Heart. O guard
 ' and cover my Head. My Enemies are many, sub-
 ' tle, and powerful, and malicious; but Thou art
 ' greater than them all. O God, Thou art my
 ' Friend, and strong Helper, I will trust, and
 ' not be afraid.'

' I sensibly felt the LORD impressing his Image
 ' on my Soul. O perfect Love! 'Tis all in all in
 ' Religion. I want it above every Thing, even this
 ' Fulness of God in CHRIST.'

O shed it in my Heart abroad,
Fulness of Love, of Heaven, of God !

‘ THE LORD gives me to drink of His Love as
‘ out of a River. All Things work together for
‘ my Good. May every one that is godly, praise
‘ Him for this, and trust in His Name for ever !

‘ I took to my Bed, thro’ Violence of Pain in
‘ my Head, and other Symptoms of a Fever. I re-
‘ signed myself to God, and was unmoved: I wept
‘ with Gratitude to my good God. My Fever soon
‘ abated, and in the Night got Rest. So graciously
‘ does He deal with me !’

‘ AT the LORD’s Table, I had not only a clear
‘ Witness that all was forgiven me ; but likewise
‘ strong Assurance, that God had purified my
‘ Heart by Faith. My Soul was deeply affected
‘ with His Love. The blessed JESUS is present
‘ with, and precious to me. O let my Soul adore
‘ the LORD, and tell of His Works with Gladness.
‘ Let this be written for the Generations to come.

‘ I love, rejoice and give Thanks, I can truly
‘ say, that Thou O LORD art my God for ever and
‘ ever !’

‘ I cannot be truly content, but when I feel my
‘ Heart penetrated with Thy Goodness. I would
‘ be always praising Thee, and telling of Thy
‘ Love O JESUS. Thou makest my Cup to run
‘ over.’

‘ I wept with a Sense of the Goodness of God to
‘ me, and found all my Dependance on CHRIST.
‘ CHRIST alone ! He makes me to rejoice in His
‘ Salvation. His Blood, and not my Holiness, or
‘ Usefulness is the only Cause of my Acceptance,
‘ and

and final Justification. O who can bear Praise, and rejoice in Contempt? Only he that is fully crucified with CHRIST. This is my Aim, to burn and flame with pure Love to GOD. Nothing less than the full Enjoyment of Him, shall ever satisfy me. Thy Presence makes my Heaven. O praise the LORD, ye Servants of the LORD, all ye that do His Pleasure! Why am I not lost in Astonishment and Love! O the Goodness and Condescension of the blessed JESUS!

I was this Day extremely ill in Body; there was a burning all over my Flesh. But GOD was the Rest and Life of my Soul; who, notwithstanding my Sicknes, enabled me to continue in Prayer and Reading His Word; yea, there was a burning of Love in my Heart. O may I sink into this boundless Sea, and lose myself in GOD!

TRIALS being just at hand, that Word was remarkably applied to my Heart. *I will be with thee in Trouble.*

THIS Afternoon, taking a View of my whole Life, from my Infancy, the Manner of bringing me up, &c. I could not but admire and adore with weeping, the Goodness of GOD for his Dealings with me. I was an ignorant poor Sinner; having no Knowledge of GOD, and little of this World. But the LORD looked upon me, and said unto me *Live!* My Soul doth praise and magnify his Name for ever! O for an enlarged Heart! JESUS, Thou art my Strength.

I believe great Things are at Hand for me. This was one of my best Days, Nothing will satisfy me till *John 14. 23.* is more fully than ever fulfilled in me: *And my Father will love him, and we will come unto him, and make our abode with him.* JESUS saith *I come quickly.* LORD JESUS come! My Soul burns with Desire, I pant for the living

‘ ing GOD. O strengthen me to do always the
‘ Things that please Thee ! I believe Thou wilt
‘ fully and finally save me.

‘ O what a Mystery is the Love of CHRIST ! How
‘ sweet a Banquet ! How delicious a Wine ! LORD
‘ Thou hast ravished me with Thy Love ! Death is
‘ now sweet to me ; and Eternity affords me a most
‘ blessed and glorious Hope. O what has GOD
‘ done for me ! Holy LORD accept of my heartiest
‘ Praise, and the most perfect Love that I at present
‘ can give.’

‘ I feel the Life which never shall have an End.’

‘ BOTH my Body and Soul were affected, with the
‘ great Power of GOD resting upon me this Day.
‘ My whole Nature bowed before the present
‘ DEITY ; and His high Praises were in my Mouth.
‘ He said unto my Soul, “ Thou art made whole.”
‘ I replied, LORD, I believe.”

‘ IN the midst of a Variety of critical Circumstances,
‘ my Conscience was kept pure. *He that walketh up-
‘ rightly, walketh surely.* And *What can harm you, if
‘ ye be Followers of that which is Good ?*

‘ MY Soul longs for fuller Union with GOD ; for
‘ more of the Root and Fruit of Holiness, Faith,
‘ and Love. O let me lean on thy Breast, and kiss
‘ Thy Feet. Keep me my LORD in thy Bosom.

‘ HUMILITY was my Delight this Day. I feel
‘ within me that Power of Love which shall never
‘ fail. JESUS will be my full, my everlasting Sa-
‘ viour.’

‘ ALL Day my Cup ran over. I came to my Room
‘ both wet and weary, and lay down happy. My
‘ Spirit still magnifies the LORD. I rest in Him.
‘ He giveth his beloved Rest.

' To rejoice evermore, is my Portion under the
 ' Sun. My Heart dissolves with the Goodness of
 ' GOD. Truly Thou art unto me *a Place of broad*
 ' *Rivers*, Isa. xxxiii. Blessed be the Father, Son,
 ' and Holy Ghost ! A Stranger intermeddleth not
 ' with the Happiness which I feel ! The Half can-
 ' not be told. O, it is Heaven upon Earth ! After
 ' several Exercises of Faith, Love and Prayer, I lay
 ' down in Peace. My Heart is full ; and yet

' A Point my Good, a Drop my Store,
 ' Eager I ask, and pant for more.
 ' So strong the Principle divine !

' O how sweet is it to retire from the World ;
 ' yea, even from Converse with the holiest Chris-
 ' tians, to wait upon GOD alone ; and to get closer
 ' Acquaintance with the blessed JESUS. Happy
 ' the Man that can go to GOD at any Time, pray-
 ' ing to Him, with Faith and Fervency. My GOD,
 ' all my Soul cries aloud for more of thy Light
 ' and Love. Manifest Thyself more fully within
 ' me !'

' LORD, I know not that there is any one living,
 ' that has greater Cause to love, and serve Thee in
 ' Truth, than myself ; for Thy Ways of Love to-
 ' wards me, have been, and still are very wonder-
 ' ful. O how many Sins hast Thou forgiven me ?
 ' How many Snares of the Devil hast Thou broken,
 ' and delivered me from ? How many Pains and
 ' Afflictions hast Thou supported me under ? How
 ' many Fears and Sorrows hast Thou, from Time
 ' to Time, banished from my Heart ? Thou hast
 ' given me also of thy Gifts ; and, with Reverence
 ' I speak it, Thou hast given me Thy Grace. Thou
 ' hast sent me to preach Thy Word, and given me
 ' Favour in the Eyes of the People ; neither have
 ' I spent my Strength in vain. I believe LORD
 ' Thou hast given me Thyself, and that Thou wilt
 ' give

‘ give me in, and with Thee, both Grace and
‘ Glory !’

“ Come LORD, Thy Spirit bids Thee come,
Give me Thyself, and take me home,
Be now the glorious Earnest given,
The Counsel of Thy Grace fulfil,
Thy Kingdom come, thy perfect Will
Be done in Earth, as ’tis in Heaven.”

‘ I retired to fast ; and poured out my Heart for
‘ my own Soul, for the Church of God, and for
‘ Mankind in general ; that God would reform the
‘ whole World. Days of Fasting become sweet to
‘ me. I find more and more Delight in them. But
‘ by Grace I am saved. JESUS is my Righteous-
‘ ness. Thro’ Faith in his Blood, I offer myself,
‘ and all I do to Him. The Favour of God I ob-
‘ tained by His Death ; the Image of God is
‘ stamped upon my Heart by His Spirit ; and thro’
‘ His Intercession, I obtain everlasting Life. And
‘ yet will He reward every Man according to his
‘ Works.’

‘ I was this Day sensibly convinced of the Dan-
‘ ger of following Impulses of any Kind, unless
‘ supported by the express Authority of Scripture.
‘ Nature and *Satan*, suggest a Variety of Things,
‘ which having a Shew of Truth and Goodness, often
‘ lead Persons into Extravagance and Error. It seems
‘ however a sure Rule, that whatsoever promotes
‘ or encreases Purity and Meekness, Love to-
‘ wards God, and our Neighbour, must be from
‘ Heaven. And whatsoever does not tend to this,
‘ ought to be rejected. But O what Need is there
‘ here, of spiritual Discernment, to distinguish be-
‘ tween the real Graces of the *Holy Ghost*, and the
‘ counterfeit Appearances of the Devil, and Self-
‘ Love! God of Truth, and of Love, lead and
‘ establish my Soul in the Paths of Justice, Mercy,
‘ and Truth, and Humility. Make me of a quick
‘ Un-

‘ Understanding in thy Fear ; nor leave me a Moment to my own Wisdom, or Strength. My Help cometh from the LORD, who made Heaven and Earth. Praise the LORD O my Soul !

‘ I adore Thee, O my GOD, that Thou hast made it lawful for me to pray to Thee. Oh, How great is Thy Condescension to regard such a poor Creature as me ! I will extol thy Goodness, O LORD, my King.’

‘ ALL Day long my Heart burned with the Love of GOD. My Desires were unutterable ; but He who knows the Mind of the Spirit, will grant me all my Petitions.’

‘ I had close Trials ; but the Consolations of GOD were so many, and so strong, that I was borne above them. My Body and Soul were exceedingly strengthened by the Divine Grace. The *Baptism of Fire* I experience more than ever. But still I am a poor Creature.

‘ O how soon will this Dream of Life be ended ! LORD, I long to see Thee as Thou art. Give me Patience gracious LORD.

‘ FOR about two Hours in my Room, I found such Communion with GOD, as my Pen cannot write : No, it is beyond the Power of Words to describe the Happiness which I felt. Alas ! that Men should be so ungrateful to GOD, and such Enemies to their own Soul, as not to seek Happiness in JESUS, O the Delight of a Soul fully united to GOD !’

‘ AT His Table, the LORD met me this Day, in a wonderful Manner. My whole Frame was so affected and overpowered, that I was ready to resign my Soul into His Hands.

‘ I

233

‘ I was still more deeply sensible of God’s Presence. My Desire was so strong, that it even pained my Breast exceedingly. Indeed I cannot tell what I then felt. It was the Work of God ; but He knows in what Manner, and Degree. The Fire spread ; the Light shined ; and the Power wrought : in short, *GOD within me lived !* Sing a new Song, O my Soul ; sing with a mighty Voice. Proclaim to Angels and Men, the Goodness of the LORD. JESUS help me to praise Thee yet more and more !’

‘ I met with several Trials to-day, but it was
‘ given me to bear them chearfully, and to praise
‘ the LORD, who has given me Integrity of Heart,
‘ and Simplicity of Intention, in all my Ways.
‘ LORD I love Thee. I will praise Thy Name yet
‘ more, even for ever and ever !

‘ O How plain is it, that God reveals to
‘ Babes, those gracious Things which are hid from
‘ the Wise and Prudent; so doth He magnify His
‘ Mercy, and stain the Pride of human Glory. In
‘ my Closet I wept much, that I may be more
‘ filled with God than ever.’

‘ I thirsted and prayed this Day to be with HIM.
‘ My whole Soul was in a Flame for GOD. O for
‘ more Faith, to see Him continually !

' LORD, I am sorely tempted, but Thou comfortest me. I am happy in Thy Love. Still open Thy Kingdom more fully and powerfully *within* me.'

‘ IN all Things I come short ; but I have the
 ‘ Testimony of a good Conscience.’

‘ I stand as in the Presence of God. The Awe
of God I feel rests upon my Soul. O how dread-
ful

‘ful, and yet how joyful is this Place ! LORD
 ‘JESU, Thou art *Immanuel*, God with me !

‘I mourned for the Sins of the People, and
 ‘found a Willingness even to lay down my Life,
 ‘if that would save them from Hell. Many wept,
 ‘and trembled. O the Depths of Love in GOD !’

‘I felt this Day an ardent Desire to suffer for His
 ‘Name-sake, tho’ I am conscious of my own Weak-
 ‘ness.’

‘BEING much disturbed by Dreams, I rose early,
 ‘and called upon GOD. I continued Reading,
 ‘Praying, and Weeping, till Seven in the Evening.
 ‘I was mollified, and deeply humbled. My Soul
 ‘adored *Immanuel*, and desired to die, rather than
 ‘offend Him. O Holy Ghost, abide with, and
 ‘in me for ever ! A short Sentence which occurred
 ‘this Day in reading, and which I made the Sub-
 ‘ject of Discourse, deeply affected me; namely,

‘אלהים אתה אלי’

‘O GOD, Thou art my God. Blessed be Thy
 ‘Majesty, and exalted be Thy Name. Let the
 ‘Earth and Heavens praise and proclaim Thy
 ‘Greatness and Glory. JESUS, I love and adore
 ‘Thee ! My Soul’s Delight is in Thee !

‘I was told of some who talked Evil of me. I
 ‘prayed for myself, and for them, and truly the
 ‘Love of GOD was as a mighty Fire in my Soul,
 ‘O what a Heaven is this !

‘ALTHO’ Love and Joy lived and flowed in me,
 ‘yet I wept and made Supplication, being strongly
 ‘tempted by the Devil, Ah LORD. Thou knowest
 ‘my State and Trials. My Desire is before Thee,
 ‘and my Groanings are not hid from Thee. Hast
 ‘not Thou made me pure, and sealed me Thine
 ‘for’

‘ for ever ! Shine on thy Work, and bear thy Witness with my Heart. Suffer not thy Servant to be of a doubtful Mind.’

‘ I had a most comfortable Morning : God did indeed bless, comfort, and establish my Soul. And I continued in this Fervour of Love all Day.’

‘ I see, that I ought to be much in Prayer for the *Holy Ghost*. I plainly perceive that to be taught by Him for one Hour, is more profitable to the Soul than many Days reading.’

‘ I was extremely ill with Pain in my Bowels : however, I visited and exhorted the People, and God gave me entire Resignation.’

‘ I spent several Hours in private, begging of God to enable me to fulfil the Law of Love. I feel so as I cannot write, the Extent of Christian Obedience. How deep, how wide !’

‘ O what a Day of Trial and Consolation was this !’

‘ Deliver me O LORD from the Strife of Tongues, and from the Ungodly, who are a Sword of Thine. I found in Retirement this Day sore Struggles, and deep Consolation.’

‘ O how great is the Profit of simple Prayer, and diligent Reading of the Holy Scriptures ? They are I find, of singular Service to me. My Soul is calmed, sweetened, melted, invigorated, and sensibly strengthened in the Exercise of these holy Duties. I weep and pray, and give Thanks : yet still, I want deeper Repentance, and much more Humility. I would be penetrated with the Sense of *my own* Helplessness ; and I do not find Power equal to my Will. I live however by Faith,
and

‘ and find God unspeakably, and continually present.’

‘ My Soul was solidly happy, and longing for Humility this Day. I desire to be simple, and filled more abundantly with Love to God and my Neighbour.

‘ I never felt such Gratitude to God, as I did this Day, for bringing me from the Idolatry of the *Romish* Church. My Heart was grieved in reading some of their horrid Doctrines * about Saints, and Images. O God, Thou hast done this for me ; and Thou hast done many thousand Things beside for me ; and now I beseech Thee do this for me, Give me an humble, thankful and penitent Heart.

‘ THIS was a feast, and a fast Day to my Soul. All the Ordinances of God are exceeding precious and profitable to me.

‘ I was all Day deeply engaged with God ; wept much, and prayed earnestly, yet I had not much Joy. I had a full and firm Confidence that He would fulfill His Word of Promise to my Soul. My Weakness can do nothing without Thy Power. I lay hold on Thy Strength, and offer myself to Thy holy Will. O Let me glorify Thee, as well by *suffering* as by *doing*.

‘ THIS Morning I met with a Woman where I breakfasted, who was exceeding happy in God. A few Weeks ago I met her in the same Place, but she was then utterly dead and careless. I spoke plainly to her, and at parting, after Prayer, said

* He was about this Time, employed partly in reading Bishop *Ussher's* famous Disputation with the *Jesuit* in *Ireland*. And of this Book he says, ‘ I cannot think that a Papist who has Learning and the Fear of God, can, after reading it, remain in the Errors of *Papery*.

‘ said, “ I pray GOD you may never rest till you
 ‘ rest in CHRIST,” The Words were applied to
 ‘ her Heart, and her Burden encreased every Day,
 ‘ so that she was brought almost to black Despair,
 ‘ when GOD revealed his Love in her Heart. She
 ‘ could now scarce tell it thro’ weeping. O what
 ‘ a GOD is the GOD of the Christians !

‘ IN prayer my Soul was happier than ever in the
 ‘ Thought, “ I shall live with GOD forever.”

‘ DULNESS and wandering would creep upon me,
 ‘ but Prayer scatters every Obstacle.

Jan. 1758, Sund. 1. We met at Four, and
 ‘ after Prayer I preached on *Psal. xc. 12.* We had
 ‘ the good Mr. — at the Chapel, whose Humility
 ‘ and Fervour, more than compensated for the Irre-
 ‘ gularity of his Sermon. I have had much more
 ‘ Happiness on other Days, than on this Sabbath,
 ‘ tho’ not more Sincerity and Resignation. I feel my
 ‘ Weakness and confess my Ignorance, and implore
 ‘ the Wisdom and power of GOD.

‘ After being some Hours in my Room, the Fire
 ‘ from Heaven went through me, and I could praise
 ‘ the LORD continually, for his Goodness to
 ‘ me. I find such an Impression of His Power and
 ‘ Love, as cannot be expressed in Words.

‘ THIS whole Sabbath was both a *Delight and bo-
 ‘ nourable* to me. Such Revelations of GOD’s Good-
 ‘ ness ; such Manifestations of his Spirit, and such
 ‘ Operations of his Love, I never felt. My very
 ‘ outward Man was affected and refreshed. It can-
 ‘ not be declared what I then felt. Oh there is
 ‘ much in these Words, *Ye shall be baptised with the
 ‘ Holy Ghost and with Fire.* Whatsoever I did the
 ‘ LORD made it to prosper. O holy Father, let all
 ‘ the Hosts of Heaven praise and adore Thy
 ‘ Name !

‘ As

‘ As I walked through the Street, He enflamed
 ‘ my Heart with Desire to live to Him more than
 ‘ ever I had done.

‘ God is Love. This is the Foundation of all
 ‘ my Hopes. I feel much Shame, because of my
 ‘ Infirmities ; but I have also sweet Consola-
 ‘ tions.

‘ My Joy has not been to Day, as much as the
 ‘ last LORD’s Day ; but my Faith is more con-
 ‘ firmed.

‘ I was seized with a violent Pain in my Stomach
 ‘ and was exceeding ill ; however by the Mercy and
 ‘ Power of God, I went through the Duties of the
 ‘ Day with Delight, and could thank God for pain,
 ‘ so as I never could before.

‘ As I read my *Greek* Testament this Morning,
 ‘ My Soul magnified the LORD for the Description,
 ‘ and Progress of His Work, contained in the Acts of
 ‘ the Apostles. And while I am now writing, my
 ‘ Soul is so cheered with the *Fire* of Love, as I can-
 ‘ not describe, unless to such as experience the same.

‘ LORD, I have not publicly preached for Thee
 ‘ this Day, (which was indeed an unusual Thing
 ‘ with him) but I have had many Blessings from
 ‘ Thee, and mine Heart has been in thy Work. I
 ‘ beseech Thee bless the Labours of thy more faith-
 ‘ ful Servants, whom I have heard.

‘ I have great Cause to praise God, that I am
 ‘ free from worldly Care. Surely I was appointed
 ‘ to this Work in which I am engaged. O that I
 ‘ may obtain Mercy of the LORD, to be found
 ‘ faithful ! O JESUS, plead Thou my Cause in the
 ‘ Heavens, and fill me with thy Grace here upon
 ‘ Earth. All my Hope of Heaven stands in Thee !
 ‘ O shew me, if there be ought in me which Thou
 ‘ abhorrest ? And let me hear Thee say, “ Thou
 ‘ art all fair my Love, there is no Spot in Thee.”

' O that I could love and obey, as fast as I learn.
' Truth appears to me every Day with new Lustre :
' New Springs are opened, and the best Wine kept
' until last.

" On lighten'd minds, that bask in virtue's beams,
Nothing hangs tedious, nothing old revolves
In *that*, for which they long ; for which they live.
Their glorious efforts, wing'd with heav'nly hope,
Each rising morning sees still higher rise ;
Each bounteous dawn its novelty presents
To worth maturing, new strength, lustre, fame ;
While nature's circle, like a chariot-wheel
Rolling *beneath* their elevated aims,
Makes their fair prospect fairer ev'ry hour ;
Advancing *virtue*, in a line of *bliss* ! "

When blessed God, shall I worthily magnify
Thee !

' Feb. 18. This was a Day of close Trial. But
my God doubly comforted me.

' Sunday 19. After asking Help from God, I preach-
ed my Farewel Sermon (Farewel indeed : It was
the last he preached in *London*, and the last Day
of his being there) at the Foundery, from *Acts* xx.
32. *And now, brethren I commend you to God, and to the*
Word of his Grace, which is able to build you up, and to
give you an Inheritance among all them which are
sanctified. And in the Evening, I bid them farewell
at the Chapel in *West-street*, from *Col.* ii. 6. *As ye*
have therefore received Christ Jesus the Lord, so walk
ye in him. In all the Duties of the Day, public
and private, God was exceedingly gracious to me.
I believe I never felt such Strength of Love. I
was in Truth *sick of Love.* I could not sufficiently
praise Him. All Words come far short of what I
felt. LORD, Thou hast given me much Favour
in the Eyes of this People. They shew it by
Words and Deeds ; yea Prayers and Tears !
Reward them a Thousand Fold. Bring me safe
to

The Life and Death of

‘ *Bristol*, that there I may shew forth the Praises of
‘ of the LORD, and declare thy Righteousness, and
‘ thy Salvation. Amen LORD JESUS.

‘ *Monday 20.* After Prayer with our Family I set
‘ out in the Machine. I read my *Hebrew Psalter*,
‘ and the *Christian-Pattern*. I found great Tran-
‘ quility of Mind, and my Spirit was refreshed
‘ with the Goodness of GOD. I conversed with
‘ Three Gentlemen, my Companions in the Coach,
‘ on Divine Subjects. I prayed earnestly to GOD
‘ before I set out, that my Fellow Travellers might
‘ not swear or curse, and the LORD heard me ; for so
‘ it was ; they rather approved of Scripture sub-
‘ jects and Studies. O the Joy of a good Consci-
‘ ence ! and the Rest which the Soul finds in the
‘ Love of GOD. The LORD supplies the absence
‘ of Friends, and all Things that are dear to us.
His Presence makes our Paradise. It is not *where*,
but *what* we are, which is the great Matter.

‘ *Thursd. 23.* At *Bristol*, I met Mr. W. T.
‘ under whose Preaching (as has been related) GOD
‘ gave me the clear Witness of his forgiving Love.
‘ Our Meeting was for the better. *As Iron sharpen-
‘ eth Iron, so doth the Countenance of a Man his Friend.*
‘ We remembered the Years of the right Hand of
‘ the most High ; and how the LORD filled our
‘ Mouths with Laughter, when he brought back
‘ our Captivity. LORD, bless this Man, and make
‘ him Faithful in all Things ! And now that I am
‘ come to this City, to preach the Gospel of the
‘ Kingdom, and spend my Life and Strength in
‘ Thy Service ; Assist me, O LORD, and make thy
‘ Goodness known to me. Give me Wisdom and
‘ Strength, O help me LORD JESUS, to glorify
‘ Thy Name. Amen.

‘ THE LORD is my Life and my Salvation. He
‘ is the Strength of my Heart and my Portion
‘ for ever.

‘ I read through to Day, the Epistle of St. James. And I do not wonder that the Proud, the Sensual, and the Lovers of the World, yea all the Ungodly of the Earth, should find Fault with it. In Prayer with the Family, the Spirit was poured out from on high upon us, and great Grace rested upon us all.

‘ After Prayer this Morning, I began and read through, in *Greek* and *Latin* the 2d. Epistle to Timothy, and found much Instruction, and Reproof for my Soul. O what a Man ought a Minister to be ! How holy, and how wise ! what Courage, Zeal, Patience and Temperance, are necessary for him in an especial Manner, in order to give Account of himself, and others to God with Joy.

‘ O God my Life, make me fully a Partaker of my Hope.

‘ Preaching on 1 John iv. 18. My Mind was more clearly enlightened than ever, to see that perfect Love is Christian Perfection. By simple, but powerful Faith, I desire to attain it ; and to live and grow in this Love, till my Spirit returns to God.

WITH such Desires, and in such Meditations as these, did he spend his Days and Nights, longing and sighing for the Sight of God continually ; and in his Prayers, the Violence of his Affections, did not a little encrease the Weakness of his Body.

C H A P. IV.

Of his last Sieckns, and Death.

HIS State of Body in general (as has been related) was that of a lingering Death, which however, being interspersed with Intervals of comparative Health and Strength, admitted of his still going on, exercising himself in the Work of his Calling. But by his last Sickness is meant, that Degree of Disease, which admitted of no such Interval; and at last took him off entirely, from all mental or bodily Labour, and ended in his Removal hence.

THIS his last Illness may be dated from *Feb. 24. 1758*, a few Days after his arrival at *Bristol*, from *London*, in his Way to *Ireland*. After preaching twice as usual, and studying hard all Day, he was seized with violent Pains in his Head, and in all his Bones. He however rose the next Morning at his usual Time, and preached; retiring afterwards to his daily Exercises; but still feeling the Pressure of the Disorder, 'My Body, says he, trembled with Weakness, but my Soul was happy in God!'

He avoided yielding to his Pains, and proceeded in his LORD's Work as usual, for several Days; till at length he was constrained to take his Bed. Here he was confined for several Days; and taking exact Notice, (as his Disorder admitted) of the State of his Heart, according to his constant Custom, and growing something better, he wrote from the Fulness of his Heart his State and Sentiments, during that Time, as follows,

‘ *Sat. March 4.* (The Day he took his Bed).
 ‘ Good is Thy Will O LORD. Thy Counsels of
 ‘ Old are Faithfulness and Truth. Thou reignest
 ‘ in Righteousness; tho’ no man can know Love
 ‘ or Hatred, by all that is before him, *Ecc. ix.*
 ‘ Thou givest Account of Thy Ways to none: but
 ‘ assurest the Righteous, that *it shall be well with*
 ‘ *him*; and that Thy Corrections are with this De-
 ‘ sign, that we might partake of Thy Holiness. I
 ‘ am in Thy Hands, O my God: work Thy per-
 ‘ fect Will in me, and sustain me in this Trial. I
 ‘ call upon Thee in the Day of Trouble; and be-
 ‘ lieve Thou wilt deliver me, and that I shall glo-
 ‘ rify Thee, and praise Thee yet more and more.
 ‘ Thus (as he concludes) I went to Bed very ill,
 ‘ and happy.’

‘ *Sund. 5.* My Illness continued and encreased.
 ‘ I had not much Consolation, but was graciously
 ‘ preserved from Buffetings. *Mond. 6.* Conti-
 ‘ nued in Soul as Yesterday, only with more Exa-
 ‘ mination. *Tues. 7.* I had scarcely any Alteration
 ‘ in Body or Soul. I cried to God, and He heard
 ‘ me; but the sweet and usual Returns of Prayer
 ‘ were not. *Wednes. 8.* God gave me to weep
 ‘ much for the Sins of my whole Life. *Thurs. 9.*
 ‘ My Pains and Pleasures, Corporal and Spiritual,
 ‘ were as the Day before. *Frid. 10.* I had more
 ‘ Consolation of Soul. *Sat. 11.* The Spirit of
 ‘ Prayer was plentifully imparted to me: I could
 ‘ plead the Mercies, and Promises, and Merits of
 ‘ God my Saviour, and His Love and Joy were
 ‘ more plentifully poured into my Soul. *Sund.*
 ‘ *12.* I had gracious Intimations of the Good Will
 ‘ of God towards me in this Sickness.

‘ *Mond. 13.* I was able to read and pray, and
 ‘ advise Friends to love God, and seek Him in
 ‘ good Earnest, while they had Strength. *Tues.*
 ‘ *14.* I was better still, and prayed for the Increase
 ‘ of

‘ of holy Love in the Children of God, and for the
 ‘ Propagation of the Faith in all Nations.’

BESIDES this brief, and daily minuting down the State of his Soul, he on a general Review (as was his constant Manner on these Occasions) of the whole, has, among several other Particulars, the following Observations ; which I mention the rather, since, beside other Use which may be gathered therefrom, it is, consistent with the Design of the Work, the best Means of conceiving of the Man as he *really* was.

‘ I had a constant Witness from the Holy Ghost, that I was a Child of God. However, the Sins of my whole Life were really brought to my Remembrance ; particularly those of my Heart ; the manifold Backslidings known only to God. For altho’ God preserved me from falling even once, into those Sins, in which I lived in the Days of my Ignorance ; nevertheless I saw my Pride, Desire, Self-will, Self-indulgence, Levity, and Mis-spending Time.* I may add to these, my Want of Love to God, Charity to my Neighbour, and more serious Concern for my own Soul. I saw how wonderfully the LORD had dealt with me, raising me from the Dust, and giving me so many and invaluable Blessings ; so that I ought, more than all Men, to serve and Love Him.

‘ I

*So severe a Judge was he of himself, while in the Judgement of all who knew his Manner of Life, he was exemplarily remarkable for the direct contrary of what he here charges himself with. But “ the highest Flames (to use the Words of the great, and pious B shop Taylor) are the most tremulous ; and so the most holy and eminent Religious Persons, are more full of Awfulpels, and Fear, and Modesty, and Humility. And it is a sure Rule, that whatsoever Heights of Piety, Union or Familiarity, any Man pretends to, it is of the Devil, unless the greater also be the Humility of the Man.”

‘ I was moreover deeply convinced how possible, yea easy it is, for a Person after having received great Light, Love, Power and Joy, to fall notwithstanding, into a certain Dulness of Soul; and that holy Desires, vehement Thirstings after God, and the Spirit of Prayer, may be lessened, and lost. Truly we can keep nothing unless the *Holy Ghost* help our Infirmities continually.

‘ BUT the grand Lesson of all which in this little Interval I learned was, the absolute Necessity of being free from Persons, Things, and Places. I saw what a Tendency the Soul has to rest in something beside God; I saw that even when we give up our beloved Sins; and all temporal Things, we are nevertheless apt to rest in the Gifts and Graces of God; making them as it were our Saviour, and Comforter instead of CHRIST. *Abraham’s* dwelling in Tents, (*Heb. 12.*) was explained to me, in a Manner which I never before conceived.’

‘ I saw farther, How deeply the Love of Life and Learning, had been rooted in my Heart: and that God saw it necessary to correct me often, to shew me the Vanity of both.’

‘ I believe He is resolved to save my Soul to the uttermost; and He uses various Ways to accomplish this End. I believe this Sickness will be of great Service to my Soul, and perhaps of more Use to the Children of God, than my Labours could be. My Desire is only to live wholly to Him, and to get more of the Love, and Life of CHRIST. LORD, look upon me, a weak and unconstant Man, and strengthen, and establish my Heart with Thy Love.

‘ IN exhorting the Believers, I found much of divine Consolation. O how sweet were these two Hours; and how short! Love is a wonderful Thing.’

• *Sund. 26.* I was in a high Fever, yet when I got with the Family, I forgot my Pain, while we conversed of the Love of God. It being *Easter-Day*, I examined what I had gained since last *Easter*? And I trust, God has given me more Humility, Patience, and Likeness to Himself.

• He was detained at *Bristol*, thro' his Illness, longer than he had intended; and was but slightly recovered, when he was told of a Ship, just ready to sail for *Cork*: Being resolved on the Journey, and willing to embrace the very first Opportunity, weak as he was, he embarked at *Pill* on the 13th of *April*. The Passage was extremely dangerous; in-somuch, that the Mariners themselves, looked for nothing less than Perishing, so boisterous were the Winds and the Seas. But see the Blessedness of being Christians *indeed*; true Believers in CHRIST! Tho' they expected every Moment to go to the Bottom of the great Deep; 'Yet GOD, says he, gave me more Faith, and Patience, and Joy than ever I felt before. I could not see Death terrible to me. I prayed, and praised God incessantly; for Sleep I could not an Hour, while on board; and neither could I eat. But CHRIST was with me in all, and supported me. I pleaded with the LORD in Behalf of the Passengers, beseeching Him that He would not take them away in their Sins. They cried out vehemently, "We are not fit to die!" On their Account, I did not desire to sleep; I cried aloud to God in Prayer, in the Cabbin; and they gladly attended *then*. On *Saturday* the Wind abated, and the next Day we landed safe in *Cork*."

• On my hearing of his arrival (being then in the County, and it being many Months since we parted at *London*,) I hastened to see him; and can never forget the Idea, which the first sight of him gave me, of a Man in deep Fellowship with God: on my opening his Room Door, and just appearing, he got up from

from his Chair, being in deep Contemplation, and with a Spirit and Countenance, composed and solemn as the Grave, he said with a low Voice, 'God bless you.' We embraced each other with Tears; after which kneeling down, he prayed, as to a *present* GOD indeed! with such melting and moving Expressions, and with such reverential Confidence, as surpassed all that I had known and admired in him before; and plainly discovered his having entered since we parted, much further into *the holiest, by the Blood of JESUS.*

DURING the Time he stayed here, I was a daily Witness of his Manner of Life; and saw with much Concern, his swift approaching End. He had most of the Symtoms of a Consumption, in its last Stage; which encreased upon him every Day. *The Silver Cords* of Life began to *loosen, and the golden Bowl*; the whole of this wonderful, and curiously wrought Machine, to *be broken.* He had an intermitting Fever, which returned regularly every Day about Eleven o'Clock; an habitual Cough, and most profuse Night-sweats; all which had now so emaciated and weakened him, that the Marks of Death already appeared upon him. And yet not withstanding this, he still so desired to discourse of the Things of Eternity, that, while he was at all able to stand, or speak, he could not be dissuaded from preaching: And altho' he brought into the Pulpit the very Image of Death upon his Face, so that it could hardly be expected he should speak Ten Minutes; he has nevertheless preached a full Hour, to the Astonishment of all who heard him. One would have thought he must have dropt down dead immediately after.

HIS Internal State, still the Object of his close Attention, during his Continuance at *Cork*, where there is Reason to believe he began first, to think, this Sickness would be unto Death, he summarily expresses thus.

‘ Sat. April 29. My Soul truly waiteth upon
 ‘ God. My Body feels Pain and Weakness; but
 ‘ my Soul enjoys the living Fire of the *Holy Ghost* !
 ‘ Oh, may I die the Death of the righteous; and
 ‘ let my last End be like his! I wait for thy
 ‘ Salvation, O LORD! Weak I am, but cannot be
 ‘ moved while JESUS is my Strength. O that every
 ‘ Pain may but encrease my Love to God! I am
 ‘ supported by the Fire within, and by believing
 ‘ that JESUS is at the right Hand of God.’

THE Time being come which he had appointed for leaving *Cork*, and going on to *Limerick*; being attended by his own Brother; another Friend and I, accompanied him a Dozen Miles on the Way. At the Inn where we stopped, he discoursed to us at Dinner, of the Things pertaining to the Life of a Christian, respecting particular Instances of Conduct; but his Weakness prevented him saying as much as we could have desired. I shall never forget our parting! The other Persons being gone down Stairs, after he had said some particular Things to me, we kneeled down, and prayed together, for the last Time! We then took our final Farewell of each other in this World! He went on his Way, and I went mine; each of us expecting to meet no more, till we met in happier Climes, and in a better World!

I do not find, that from this Time, he kept any further Account in writing, of the daily State of his Soul; owing, I am inclined to think, to the Violence of his Disorder, which encreased now, almost every Hour; and which weakened and impaired the Faculties of his Mind, as well as the Strength of his Body. Hence, beholding things thro’ so defective a Medium, he became in reality, an unfit Judge of his own State. The Influence which this Kind of Disorder in particular, frequently has upon the Powers of the Mind, is well known, even to the representing Things which
 con-

concern one's self, and others, often directly contrary to what they really are.

He had the Judgment and Advice of the best Physicians, wherever he came ; who on the slightest Intimation, offered their Assistance with all Chearfulness, neither expecting nor desiring any other Gratitude than, (as one of them once expressed) " the Prayers of Mr. *Walsh*." They generally agreed, that his Disorder was brought on thro' excessive Labour—frequent, and loud Preaching, intense Application to Study, Want of proper, and sufficient Rest ; and Fatigue in general. They likewise judged, that his Case was now past all Remedy.

It was however judged advisable, that he should be removed from *Limerick*, to the more free and open Air of the Country. He went thither accordingly, where he had the tenderest and most affectionate Attendance, with whatsoever was judged most proper to alleviate the Rigour of the Disease, and restore him, if God should so please, to Health. But it was now too late ! And his Friends perceiving, that neither Air nor Physic availed any thing, they according to his own Inclination and Desire, removed him to *Dublin*. His next Remove, was to the City of the Great King, the Paradise of God !

CONCERNING the State of his Soul, for a few Months before his Death, as he wrote nothing on the Head during that Time, we can speak with less Certainty, than of what has been already related. And embarking for *England* soon after we parted, I neither saw nor heard, any thing particularly concerning him, till a Letter brought the Tidings of his being no more in this World. But from the Accounts of Persons of undoubted Veracity, who attended him during that Time, we learn, that his State was not indeed joyous, but grievous. He drank of His LORD's Cup of Sor-
row,

row, and was in Truth deeply, Baptized with His Baptism. He was immersed in Affliction's Furnace, and plunged in the deepest Waters.

“ His Flesh chastized, with tort'ring Pain
 His Soul, and Sickness cleave his Bones ;
 Keen Anguish dwelt in ev'ry Vein,
 And sadly turn'd his Breath to Moans.
 Sorrow was all his Soul ; he scarce perceiv'd,
 But by the Pains he suffer'd, that he liv'd !”

He was tempted, and sorely buffeted of the Devil. The Nature of his Disorder exposed him to a Degree of Precipitancy, and Discomposure, which he was more than superior to, while in better Health. In short, so did the Wisdom of God permit, that thro' the Malice of *Satan*, the extreme Violence of the Disorder of his Body, and the Concurrence of several other Circumstances, this servant of God, was brought to the utmost Extremity of spiritual Distress and Anguish of Soul, consistent with keeping the Faith at all : insomuch that it was but few Degrees removed from Despair of his Salvation.

“ His agonizing Soul sweat Blood !
 With CHRIST he fainted on the Tree,
 And cry'd in Death. “ My God, my God,
 Ah ! Why hast Thou forsaken me ?”

His great Soul lay thus, as it were in Ruins, for some considerable Time ; and poured out many a heavy Groan, and speechless Tear, from an oppressed Heart, and dying Body. He sadly bewailed the Absence of *Him*, whose wonted Presence had so often given him the Victory, over the manifold Contradictions and Troubles, which he endured for His Name-sake. A Heart so sensible of the Visits of its LORD, and so restless at His smallest absence, as his was throughout his Warfare, must needs be deeply afflicted when left, seemingly altogether to
 its

its own Poverty, and surrounded as it were with Hosts of infernal Fiends, seeking to devour him. The Intervals which he had of Cessation from the Extremity of the Conflict, and of comparatively quiet Confidence in God, are not perhaps so well known : but that he had such, may well be supposed ; for otherwise his Soul and Flesh must needs have failed before God.

It was however not till a short Time before his complete and eternal Deliverance, that his LORD appeared to his Help ; and by making Himself known, as JESUS, his well known Saviour, entirely eased the Anguish of his oppressed Soul ! The Beams of his Brightness dispersed the Clouds ; and the smiles of his Countenance more than compensated for all his Night of Sorrow. He spoke and said unto him, The Winter is passed ; arise my Love and come away ! What then,

————— tho' the sickle, sometimes keen,
Just scars us, as we reap the golden grain,
More than thy Balm, O *Gilead* ! heals the wound.

The Manner of his Deliverance was as follows. A few Friends being at Prayer with him, on *Sunday* Evening ; as soon as they concluded, he desired to be left alone, in order, as he said, “ to meditate a little.” They withdrew ; and he remained deeply recollected for some Time : just then, God, dropping into his Soul, no Doubt, some lively Foretaste of the Joys to come, and spreading the Day of Eternity thro' the Regions of his inward Man ; he at length burst out in Transport, and pronounced, in a dying Voice indeed, but with the Joy of Angels !

——— “ *He is come ! ——— He is come ! ——— My Beloved is mine, and I am His ! ——— His for ever !* And uttering these Words, he sweetly breathed out his Soul into the Arms of his Beloved ; on the 8th Day of *April* 1759, and in the 28th Year of his Age.

row, and was in Truth deeply, Baptized with His Baptism. He was immersed in Affliction's Furnace, and plunged in the deepest Waters.

“ His Flesh chastized, with tort'ring Pain
 His Soul, and Sickneſs cleave his Bones ;
 Keen Anguiſh dwelt in ev'ry Vein,
 And ſadly turn'd his Breath to Moans.
 Sorrow was all his Soul ; he ſcarce perceiv'd,
 But by the Pains he ſuffer'd, that he liv'd !”

He was tempted, and forely buffeted of the Devil. The Nature of his Diſorder expoſed him to a Degree of Precipitancy, and Diſcompoſure, which he was more than ſuperior to, while in better Health. In ſhort, ſo did the Wiſdom of God permit, that thro' the Malice of *Satan*, the extreme Violence of the Diſorder of his Body, and the Concurrence of ſeveral other Circumſtances, this ſervant of God, was brought to the utmoſt Extremity of ſpiritual Diſtreſs and Anguiſh of Soul, conſiſtent with keeping the Faith at all : inſomuch that it was but few Degrees removed from Deſpair of his Salvation.

“ His agonizing Soul ſweat Blood !
 With CHRIST he fainted on the Tree,
 And cry'd in Death, “ My God, my God,
 Ah ! Why haſt Thou forſaken me ?”

His great Soul lay thus, as it were in Ruins, for ſome conſiderable Time ; and poured out many a heavy Groan, and ſpeechleſs Tear, from an oppreſſed Heart, and dying Body. He ſadly bewailed the Abſence of *Him*, whoſe wonted Preſence had ſo often given him the Victory, over the manifold Contradictions and Troubles, which he endured for His Name-ſake. A Heart ſo ſenſible of the Viſits of its LORD, and ſo reſtleſs at His ſmalleſt abſence, as his was throughout his Warfare, muſt needs be deeply afflicted when left, ſeemingly altogether to
 its

its own Poverty, and surrounded as it were with Hosts of infernal Fiends, seeking to devour him. The Intervals which he had of Cessation from the Extremity of the Conflict, and of comparatively quiet Confidence in God, are not perhaps so well known : but that he had such, may well be supposed ; for otherwise his Soul and Flesh must needs have failed before God.

It was however not till a short Time before his complete and eternal Deliverance, that his LORD appeared to his Help ; and by making Himself known, as JESUS, his well known Saviour, entirely eased the Anguish of his oppressed Soul ! The Beams of his Brightness dispersed the Clouds ; and the smiles of his Countenance more than compensated for all his Night of Sorrow. He spoke and said unto him, The Winter is passed ; arise my Love and come away ! What then,

————— tho' the sickle, sometimes keen,
Just scars us, as we reap the golden grain,
More than thy Balm, O Gilead ! heals the wound.

The Manner of his Deliverance was as follows. A few Friends being at Prayer with him, on Sunday Evening ; as soon as they concluded, he desired to be left alone, in order, as he said, “ to meditate a little.”. They withdrew ; and he remained deeply recollected for some Time : just then, God, dropping into his Soul, no Doubt, some lively Foretaste of the Joys to come, and spreading the Day of Eternity thro' the Regions of his inward Man ; he at length burst out in Transport, and pronounced, in a dying Voice indeed, but with the Joy of Angels !

————— “ He is come ! ——— He is come ! ——— My Beloved is mine, and I am His ! ——— His for ever ! And uttering these Words, he sweetly breathed out his Soul into the Arms of his Beloved ; on the 8th Day of April 1759, and in the 28th Year of his Age.

THE CONCLUSION.

WE cannot sufficiently admire and adore, the unsearchable Counsels, and impenetrable Secrets of GOD our Saviour, with respect to the Management of his Kingdom, and the Disposal of his Servants. Two Things are natural to reflect, on considering the preceding Account in general.

1. To see a Man delivered from the Blindness of Error and Superstition. and brought into the Light and Enjoyment of Truth ; the Knowledge of the true GOD and of his spiritual Worship— to see him brought out from the Obscurity of Retirement, and that by the remarkable Interposition of Divine Providence, in order to spread the Savour of the Knowledge of GOD, among Mankind, in the most publick Manner—to consider him as singularly fitted for this, by Knowledge, by the Word of Truth, dwelling richly in him ; by Purity, by Zeal for GOD's Glory, by the Armour of Righteousness, and by the Power of GOD, attending his Word—To see such an one cut off from among Men, in the prime of Life, just fully furnished for promoting the Kingdom of the Son of GOD, to which he was entirely devoted, is a Thing which will be acknowledged to nonplus human Understanding ; too prone to think on such an Occasion, “ How is this ? ”

WITHOUT entering deeply into the Matter, one may easily learn herefrom, at least a Confirmation of that weighty Truth, that *GOD is not worshipped, or served by Mens Hands, as tho' He needed any Person or Thing.* He leaves no one any Room to say or think within themselves, as tho' the Cause and Glory of GOD needed them, or at least had *some* Connexion with our standing or being removed. He is at no Time at a Loss how to serve his own Glory, and

and the Necessities of his Creatures. Hereby moreover he would stain the Pride of human Glory ; and teach as, what can never be too fully learned, to walk humbly with our God ; not to judge according to Appearances ; and to learn to conceive of Things and Persons, not according to bare human Estimation, but according to the Will of God. O that we may learn from every Occurrence, to fly to Him, in all our Affections and Desires ! Then whenever our Change comes, we shall be welcomed by superior Beings, and not much missed by Men, who delight in Novelties.

WHATEVER secret Reasons might be the Cause of such a Procedure, in the divine Dispositions ; whether Ingratitude, or something bordering upon Idolatry in the People, or whatever was the Cause, certain it is, that we need never fail to reap Instruction and Advantage, from such awful Providences ; the Decease of our dearest Friends, since

“ For us they languish, and for us they die ! ”

2. BUT what may seem most strange is, that a Person so eminent for Piety, so laborious for God's Glory ; so exemplarily religious, in the whole of his Conversation ; so useful to others : In a Word, so entirely, and unreservedly devoted to CHRIST, should in the Time of his greatest Necessity, be so destitute of spiritual Comfort. And it must be acknowledged, in great Measure, to be a Part of those *Ways*, of which God giveth Account to none. *His Judgments are unsearchable, and His Ways pass finding out. His Way is in the Sea, and His Paths in the great Waters ; and His Footsteps are not known.* And who shall say to God, “ What dost Thou ? ” “ What I do thou knowest not now,” is indeed applicable to the general Course of God's Providences ; and to much of the Experience of Christi-

ans in particular ; and perhaps this is the best Footing on which to rest the present Case, namely the mysterious Councils of God, with respect to His Dealings with His Servants ; with him we are considering in particular.

WHO can account for that Providence which left the Life of so holy a Person as *John the Baptist*, in such infamous Hands ! which permitted it to be sacrificed to the Malice of an abandoned Harlot, the Petulancy of a vain Girl, and the Rashness of a foolish, perhaps drunken Prince, who made a Prophet's Head the Reward of a Dance ? The same Reasoning has Weight, with respect to the Treatment which He has permitted his most eminent Servants in all Ages to meet with. It is the fixed Decree of Heaven, concerning the Righteous, that through much Tribulation (outward or inward, or both) they must enter the Kingdom of God. And the most Part of Ecclesiastical Story, is in great Measure no other than a Comment on this great Truth ; which likewise receives abundant Confirmation from numberless Parts of holy Scripture.

THERE may be, for ought that can be known by us, a certain Resemblance in some Particulars, between his Case of whom we speak, and that of *Job*. (see Chap. 2. 3.—6.) But in both, and indeed in all resembling Instances, the Hand of the LORD is visibly seen ; that He is pitiful, and of tender Mercy, and afflicts His Children only for their Profit, that they might partake of His Holiness. And we are well assured, that He will repay His Servants in another World, for whatever they suffer in this ; even of such as fill up that which is behind of the Afflictions of CHRIST in their Flesh.

As to the Difficulty of reconciling with his former Enjoyments, and Professions, such a State of
Coa-

Conflict and Discomfort, as this his last Stage was accompanied with, it may be considered, that although it was uncommon, yet the Case is not singular: to recite Examples would be endless. It is true, that God has given us multiply'd and various Instances, in the last Stages of his Servants in most Ages, both of triumphant Superiority to Sickneſs, Pain and Death in ſome; of holy Mourning, deep Abaſement, and patient Reſignation, in others: and there have been thoſe likewise, whoſe laſt Sickneſs have been ſuch Times of painful Purgation from human Foibles, and ſore conflict from diabolical Temptations, that the utmoſt they have been able to do, has been to abide in the Furnace; till Patience having had its perfect Work, they juſt ſtept from the Croſs — to the Crown! witneſſing, only with their parting Breath, Victory! Victory! And all this it is impoſſible to account for, by Appearances.

THUS we hear one, in his laſt Sickneſs ſaying, “ I am by the wonderful Mery of God, as full of Comfort as my Heart can hold, I feel nothing in my Scul but CHRIST, with whom I heartily deſire to be.” Another, “ I am like a Bird upon the Wing, and would-fain be at *Immanuel's* Land, where the Tree of Life is. Here I am a weak man, in the Hands of the King of Terrors, rejoicing in Hope of the Glory that ſhall be revealed; and that by the Death and Reſurrection of a deſpiſed CHRIST. All theſe ſoft Cloths are like Sack-cloth, and yet I have perfect Reſt of Spirit.” Another, “ O how does the Love of God wipe off all Pain! The Servants of God ſuffer nothing. Their Trials are but for a Moment; their Joys are Eternal!” Ten Thouſand Inſtances of this Sort might be alledged, in the preſent Generation (to look no farther) —
Persons who throughout a Courſe of Pains and Wants, evidenced the victorious Conqueſt which
Faith

Faith gives over all our Enemies, and over Death, the last of all.

THERE have been those on the other Hand, who after a Course of useful and holy living ; of eminency in Wisdom, and in Favour with God, have nevertheless, towards the setting of their Sun, wanted those joyous Beams of triumphant Light and Life ; and who approached their Seat of Repose with many Tears, and Sighs ; with Shame, and Confusion, and Hopes, and Dependence ; and even at the last, left nothing particularly memorable, for the Discourse, and Joy of the Survivors ; * but who notwithstanding, have attained their wished-for port, and enjoy the Pleasures of those peaceful Mansions ! *John* xiv. 2.

“ Where Conflicts past, redouble present Joys ! ”

Diversity of Complexions, different Periods of Grace, or Divine Dispensations ; with a thousand Particulars known best to God, may be taken into, Consideration, in attempting to Account for this Difference in the Divine Disposals concerning his Servants. But I forbear attempting to solve, that of which I am free to profess my Ignorance : and wait for that Light. which will infallibly

—throw full Day on darkest Scenes of Time.

It may be farther observed concerning this Servant of God, that altho' his Comforts had been exceeding great throughout most part of his Experience, yet he had frequent and violent Encounters with the Enemy : So that sometimes we find in the
same

* *St. Austin* is said to have had the penitential Psalms wrote in large Characters, and pinned to the inside of the Curtains of his dying bed, desiring to die as he repeated them with weeping.

Bishop Usher followed the same Example and prayed earnestly to God, to pardon his Sins of Omission.

same Paragraph, Acknowledgements of the great Joy and Peace which he felt, and Complaining of grievous Temptations and Trials. Take an Instance or two, among a thousand, in his own Words.

‘ I found in Retirement sore Struggles and deep ‘ Consolation.’ And again, ‘ Altho’ Love and Joy ‘ lived and flowed in me, yet I wept and made Sup- ‘ plication, being strongly tempted of the Devil. ‘ Ah, LORD ! Thou knowest my State, and Trials ! ‘ and my Groanings are not hid from Thee ! What ‘ Conflicts with myself do I daily feel !’

SOME are tempted most in the beginning of their Conversion, and some towards the latter End, and others there are, who are sorely tempted throughout their whole Life. The latter was his Case. But now especially, his natural Faculties weakening in Proportion to the Decay of his Bodily Strength, rendered him the fitter Mark for Satan, to attack with his last and most violent Assaults, which there fore he plyed to Purpose. He could not however make him let go his Integrity : Nor did he alter his Sentiments, concerning any Point of Christian Doctrine, or retract any thing he had formerly said relating thereto. And as to the Course of his most secret Walking, altho’ on the whole, he saw nothing whereof to Glory in himself before God ; but rather was continually filled with holy Shame and deep Abasement, at the Disparity which he still perceived between himself and his holy LORD ; yet there was no Particular Sin, since his Conversion, with the cherishing of which he could charge himself. To which may be added, that in the midst of this *Hour and Power of Darknets*, he never once charged God foolishly ! but on the contrary he sought to Him with Groans, and Tears, and Cries, without ceasing !

HIS Sufferings both of Body and Mind were great beyond Description : But when we consider, Thus did God permit concerning him, it puts to Silence every doubtful, evil Reasoning on the Head. By constituting him a perfect Sufferer, God thereby made him the more conformable to his suffering, conquering Son ! that *Man of Sorrows, and acquainted with Griefs* ! And rendered his Condition not that of a Bastard, or base born Child, abandoned of God, and rejected ; but on the contrary, that of a beloved Son, scourged and purified by his heavenly Father, that he might thereby, more eminently partake of his Holiness and Glory. And should Heaven permit his conveying to us his present Sentiments, concerning his momentary Afflictions, we should certainly hear him pronounce to this Effect.

For *all* I bless thee ; most, for the *severe* ;
Amid my list of blessings infinite,
Stand this the foremost, "*That my heart has bled.*"

He had Hope in his End, and therefore ceased not to cry to JESUS, who was with him in *reality* all the while, in the Furnace ; and finally appeared his *Friend* and his *Beloved* !

" Try'd to the last, but not forsook ;
But honour'd with distinguish'd Grace,
Heaven-ward he cast a dying Look,
And saw once more his Saviour's Face.
" He's come ! My Well-belov'd, he said,
And I am His, and He is mine ! "
He spake, he gaz'd, he bow'd his Head,
And sunk into the Arms divine ! "

On the whole, I profess, That although on my first hearing of the afflictive Scene through which he passed, I was more astonished than at any Thing I ever remember to have happened to myself or others ; remaining in dumb Suspence, at what could
be

be the Cause of so unexpected a Procedure? Nevertheless, I am now inclined to consider the whole Affair as an Argument, rather of his Strength than the contrary. His supporting at all, under such extreme Sufferings, not a little demonstrates his great Soul, and Nearness of Conformity to God his Saviour,

“ Who drank in his sad Days of Flesh
The Potion by His Father given ;
And bids His Members feel afresh
The Fierceness of the Wrath of Heaven.”

If thou faintest, saith *Solomon* in the Day of Adversity, thy Strength is but small : and by parity of Reason, to stand in a Time of sore Trial, argues proportionable Strength. Avert, my God, avert from my Soul, ill able to bear it, such a Time of Trial ! O *JESUS*, by all Thou hast done and suffered ; by thine Agony, and bloody Sweat, by thy Cross and bitter Passion, by thy meretorious Death ; Thy resting in the Chambers of the Grave, Thy triumphant Resurrection, and Ascension ; and by Thy Coming again in Glory ; in the Time of Sicknes, in Death, and in Judgment, deliver my Soul, I beseech Thee !

In thy fair Book of Life divine,
My God inscribe my Name ;
There let me fill some humble Shrine,
Beneath the slaughter'd Lamb !

O might I with my parting Breath,
Thee in thy bloody Vesture see,
And cast me on Thy Sacrifice,
JESUS, my *LORD*, remember me !

THE Thoughts of being quickly loosed from the Fetters of the Body, had often filled his Soul with the most sensible Delights, desiring nothing so much as to see his God : And the Approaches of Eternity
did

did often so inflame his Desires, that he was sometimes in a Degree of Transport. But after all that can be said, on the Head of this his last Scene, and indeed of the Methods of God's providential Dispensations in general, concerning Nations or individual Persons, it seems the wisest and best Method, to rest in that Sentiment, namely, not curiously to scan them; but rather to adore in humble Silence, His unsearchable Judgments and impenetrable Secrets! Since,

Not deeply to discern not much to know,
Mankind was born to wonder and adore!

WHATEVER is permitted to befall them in this World, we are well assured *it shall be well with the Righteous*. All Things, whether prosperous or adverse, shall work together for their Good. HE that liveth forever sayth *I come quickly*—to put a final Period to the whole of mortal Things, and determine the States of all the Children of Adam FOR EVER! His Reward is with Him! We shall see Him as he is! Tho' now we see him not, yet *believing*, we rejoice! O JESUS, work in our Hearts that Conformity to, and Resemblance of Thyself, that we may seek nothing, desire nothing, but Night and Day think of, long for, and joyfully wait for THINE APPEARING!



F I N I S.

ERRATA. Page 21. line 12. for may, read might. P. 22. l. 5. for Rights, r. Rites. P. 71. l. 1. for to whom, r. of whom. P. 82. l. 8. for Gentiles, r. Jews. P. 145. l. 17. in the Note. for Solomon, r. Job. P. 188. l. 6. for and inviolably, r. and was inviolably. P. 189. l. 5. from the Bottom, for it may premised, r. it may be premised.